PRAYER AND MISSIONS

HELEN BARRETT MONTGOMERY

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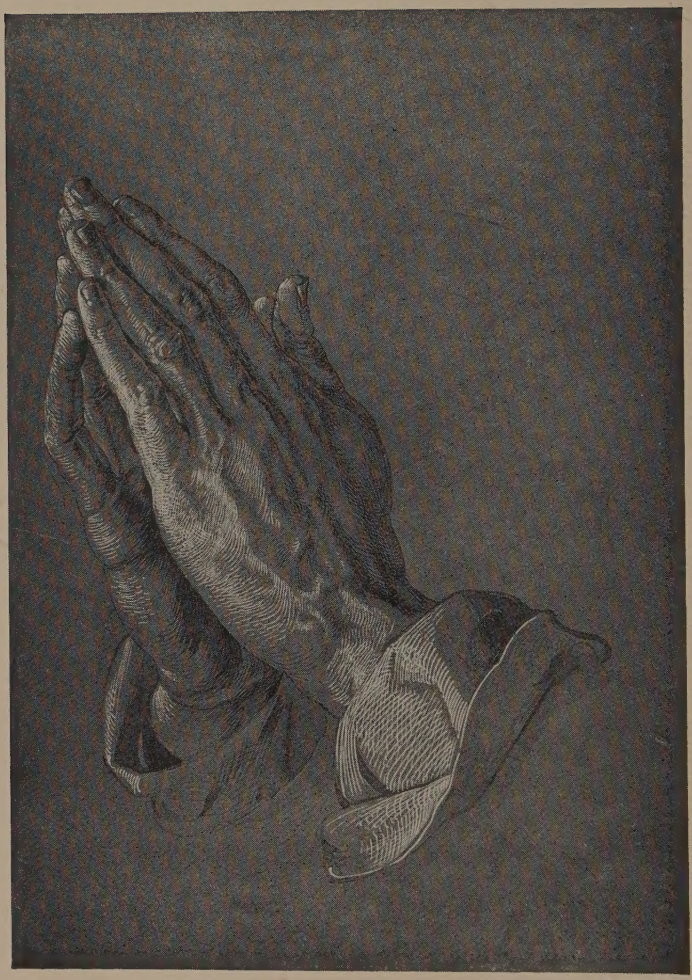
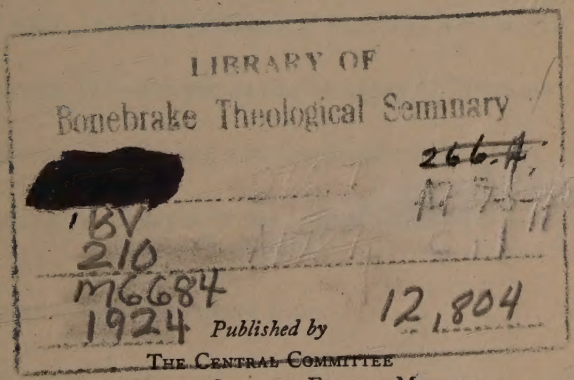


PRAYING HANDS

From the Painting by Dürer

PRAYER AND MISSIONS

By
Helen Barrett Montgomery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INTRODUCTION

THE Central Committee on the United Study of Foreign Missions celebrates its twenty-fifth anniversary and presents its twenty-fifth study book—PRAYER AND MISSIONS.

Since its organization at the Ecumenical conference in 1900 this Committee has been conscious of the guidance of God in its choice of topics and authors. So often the book for the year, though planned long before, has come at the opportune moment or the time of crisis as in the recent study of Japan. While every book has been in a certain sense a record of the results of prayer in our mission fields we focus this year our thought on the power itself which we have not begun to realize nor to use.

Helen Barrett Montgomery has written five of our study books. We shall follow her in this one through the Biblical conception and method to the conquests of praying leaders in modern missions. We have emphasized missionary statesmanship and study, we have sought business methods and efficiency and mergers and with all the stress and strain we have lost the way, the Divine way, of prayer. You and I may prove this year Christ's promises, not only by the study of the book but by the practice of prayer.

LUCY W. PEABODY, *Chairman*
GERTRUDE SCHULTZ, *Secretary*
MISS O. H. LAWRENCE
MRS. A. V. POHLMAN
MISS EMILY TILLOTSON
MRS. N. WALLING CLARK
MRS. FREDERICK PLATT

PREFACE

THE plan of the present text book follows the same general lines as that of *The Bible and Missions*. The book has two parts. Part One includes the first two chapters; Part Two the remaining four.

In Part One we have the Biblical prayer basis, in example and teaching, of the whole missionary enterprise. Part Two is made up of concrete illustrations and examples regarding the place that prayer has in the life of the missionaries, their converts, and their supporters.

It is hoped that societies will make a thorough study of the place given to prayer in the Bible, without being impatient to at once proceed to the more practical portion of the book.

It is with the hope that the book's fragile bark may bear some rich treasures belonging to the supreme treasure, Prayer, into the hearts of faithful disciples, that the book is put out to sea.

Helen Barrett Montgomery

"O God, whose way is altogether perfect, blot out our transgressions according to the multitude of thy tender mercies, and renew a right spirit within us. Thou knowest that we want to do that which is right, but we are frequently held in the thraldom of sin. We understand neither thyself nor ourselves. Our ideals are holy, but we acknowledge the lack of power to establish these ideals in our lives. O Thou Redeeming God, rescue us from this body of death, stand with us in the strife, endue us with thy grace, and draw us to the mind of Jesus Christ that he may be formed in us, and that Thou mayest own us as thy children with Him, thy Son, for surely thy goodness and loving kindness shall follow us all the days of our lives, and we shall dwell in thy house forever. Amen."

OUTLINE OF CHAPTER I

AIM: To exhibit the Bible as the greatest book on prayer; to show by the example of the saints of the Old and New Testaments the glorious achievements of prayer; to recount the promises regarding prayer; to throw into strong relief the prayer practice of Christ and his apostles; all with the purpose of leading believers to pray.

I. *The Bible the World's Prayer Book.*

Marvel of the Bible's pre-eminence in Prayer.
Relation of Prayer to Christian Progress.
Importance of Present Study.

II. *Bible Characteristics of Presentation.*

1. The Bible does not theorize.
2. The Bible does not argue.
3. The Bible teaches by example.

III. *Two Characteristics of Praying Men in the Old Testament.*

1. All men contemporaneous.
2. All men conscious of the unseen.
3. Illustrations of 1 and 2 from the Old Testament.

IV. *Richness and Variety of Biblical Material on Prayer.*

1. Instances of Praying Men.
2. Testimony of Praying Men.
3. Use of this material under varied circumstances.
4. Some nuggets from the mine of Scripture.

V. *Prayer in the New Testament.*

1. The prayer-life of Jesus
   - Habitual.
   - In all times of crises.
   - Prayer before works.
   - Prayer for others.
2. Prayer-life of Apostolic Age.
   - (a) The Book of Acts a Prayer Book.
   - (b) The fading out of the miraculous.
   - (c) Prayer life and teaching of Paul as revealed in the Acts and his letters.
   - (d) Other utterances in the New Testament.

HARRIET NEWELL

The lovely young bride who was in the first group to sail as a result of the prayers of the "Haystack," Williamstown. The first in the long line of young women who have laid down their lives for Christ's work in foreign lands.

CHAPTER I

The Bible Practice of Prayer

"The Bible and Missions."

In a former text book, *The Bible and Missions*, we have studied the relation of the Bible to the missionary enterprise. We have found the relation basic; have discovered the Bible to be in its every part missionary; have traced the growth of the missionary message as it grew from prophet to prophet until it reached its supreme realization in Christ; have studied the growing influence of the Bible as it carried its precious freight of the gospel to the nations; and have found that its missionary message was fraught with supreme blessing to every portion of our sundered race.

Purpose of Present Study.

It is the purpose of the present volume to study the relation of prayer to the mission enterprise; and to show prayer's fundamental importance to the progress of the Christian Gospel, whether it be considered in relation to races, nations, or to individuals. As a result of our study we shall consider the methods by which prayer may be brought to function more adequately in the church and in personal life.

The Bible, the World's Prayer Book.

As we begin our study, a great fact faces us. The Bible is itself the world's supreme book of prayer.

Prayer conditions it, accompanies it, is interwoven throughout its texture, permeates it like air or sunshine. Without the Bible our very technique of prayer were wanting; without it our supreme examples of victorious prayer would fail us; without it the whole argument and encouragement for praying men would be lacking. When compared with the whole experience of the race in prayer, the Bible seems like a sunlit garden set in the midst of a desert. It over-tops the prayer heights of other sacred books as the Himalayas soar above the foothills. The world turns to the Bible to find its deepest expression of the prayer-life.

The Marvel of the Bible's Preeminence.

When one studies the phenomenon of the Bible's supremacy in the matter of prayer, many questions rise. How came it that this weak nation, living in this tiny land, came to write the prayer history of the race? How came it that hymns and prayers and temple ritual written for this little people came to be adopted by the race as its best expression of worship and petition? How came it that the example of patriarch and prophet and priest and apostle came to be searched by all who would discover the laws of prayer? The simplest, most sufficient answer is contained in the Bible itself:

"Holy men of old spoke as they were moved by the Spirit of God."

The inspiration of the Bible is implicit in the facts.

The record was "God-breathed," and so is profitable to all mankind.

The Relation of Prayer to Christian Progress.

Now the Bible, which is the vehicle of the gospel, brings to light an inner message of prayer which is dynamic. The Bible may bring the knowledge of Christ to a nation or an individual, but if there is no appropriation of prayer-power there is no life, no movement. It is important that men should know the gospel, it is more important that they should pray the gospel. If they pray, the gospel proceeds; if they do not pray the gospel halts. Its victories are wholly wrought by prayer; its defeats proceed from prayerlessness.

Importance of Present Study.

Hence the importance of the present study. The church needs to "recapture its first fine, careless rapture" of prayer. Many things have led to the neglect of prayer; the swift and only half-digested progress of scientific knowledge, the sudden accumulation of material gains, the failure to maintain habits of church-going and Bible reading; the decay of family religion. But its neglect, if continued, is fatal. Our only power, now or ever, is of God, and any study which will bring professing Christians fact to face with the facts will bring us to our knees.

With a prayer to God for guidance, then, let us address ourselves to the Bible presentation of prayer.

1. The Bible Does Not Theorize.

The Bible has no explicit theory of prayer. It does not philosophize about prayer. There is in it no definition of prayer. In fact the Bible is not a book of theory, or philosophy, or definition, about anything. Its themes are the deepest in the world—God, Life, Death, Duty, Immortality—but it approaches them not from the theoretical, but from the practical standpoint. Its treatment is concrete, experimental. By its very lack of systematic inculcation it spurs the human mind to study, to investigate. In fact the Bible, wherever it goes, proves the greatest fructifier of the human mind. Books, laws, institutions spring in its path. The Koran, a book of rules and definitions, has no such power to stimulate and release human energies. Men learn to pray by praying; they learn to trust by trusting. To the world Jesus says, as to his earliest disciples, "Come and see."

2. The Bible Does Not Argue.

The Bible does not argue about prayer, the being of God, the reality of the soul; It assumes them all, and goes on from there. "This is the purpose of the written word, but God is forever writing, writing living epistles in the hearts of all who pray." (*Ainslee*). These great assumptions of the Bible are one of the evidences of its divine origin. Men argue, build up laborious proofs, assert, dispute, quarrel; but the Bible with an infinite calmness and

majesty begins with certain great fundamental verities as the groundwork of its teachings. Wisdom—the heavenly Wisdom—spreads her table, prepares her feast, and invites all to share. She waits patiently for the restless soul of man to heed her warnings, to make her assumptions on which all further growth is conditioned. Prayer is the expression of an instinct as deep as life, and as timeless. In God's good time Wisdom will be justified of her children. Meanwhile the just live by faith, as they have always lived. None of the great fundamental verities of time and of eternity are susceptible of proof, are provable by argument. They are intuitively discerned; all are adventures of faith, all, the putting to proof of a hypothesis.

3. The Bible Teaches by Example. The Bible is the record of praying men and, from them we learn how to pray. It is the record of the prayer-life and the prayer-words of him who was Son of Man and Son of God. From his life and from his words we learn Prayer; what it is, what it does, what it means. His is the great adventure of faith. He is the only son of man who has ever fully adventured himself on God; the only Son of God who has ever fully revealed the heart of the Eternal. To him, as to the world's greatest authority, the world's greatest expert on things spiritual, we turn; that from him, teacher and example, we may learn how to pray.

The Method of the Bible; Object Lessons. The Bible's greatest teaching on prayer, as on every other topic, is by object lesson, individual instance. When the Bible would teach what God is like, it does it by the mystery of the Incarnation.—"The Word became flesh and tented among us, and we gazed on his glory." "He that has seen me has seen the Father." What is it to pray? Turn to the Bible's great picture gallery. As you observe and study and see how men like yourself behave themselves in the face of the great mystery, life, you too shall learn to pray. Two facts concerning prayer will stand out.

1. All Men Contemporaries. As you observe and study you are struck with the contemporariness of it all. Men back in the dawn of history are men like us, having the same nature, the same perplexities, the same sins and the same haunting sense of God. They are separated from us by eons of time, it is true. In all the circumstances of their life they are different, but in life's essence they are blood brothers. Their psychology is our psychology. They might be neighbors of ours or relatives. Hence their experiences are valid for us. They pray as we pray.

2. All Men Are Conscious of the Unseen. In varying degree, not more varying than is true of every capacity, all men are conscious of the spiritual. Prayer is as natural as eating. No tribe has

been found so low that it lacked this sense of the unseen. No animal is so high that it seems to possess it. In the deep jungles of Africa you will come across the rude fetiches of the African; in Korea fluttering rags from every spirit tree witness to their belief in the spiritual world that invests them on every side; in New Guinea the natives will not gaze at their faces in a forest pool lest they glimpse their souls. But one never found a spirited horse building a cairn and kneeling to it in his pasture; never overtook a cow with a beloved fetich dangling about her neck; never saw a bird hanging a tree with fluttering rags to ward off the influence of evil spirits. Every such manifestation among men, however rude, however degraded, is an evidence of the reality of that spiritual world which, however dimly discerned, lies all about us. So too with prayer. It is a universal instinct; expressing itself according to the quality of those who pray; rude among the rude, advancing with growing light to the heights of communion and intercession. The existence of men in whom the instinct is atrophied or destroyed is no more an argument against prayer than is the existence of blind and deaf and dumb men an evidence against sight and hearing and speech.

Illustrations from the Old Testament.

Illustrations of these two facts are numerous in the Old Testament. Take (1) the prayer of Abraham,

Gen. 18:25—"Shall not the Judge of all the earth do right?" How far have we gotten beyond it in all our centuries of civilization? Here is a living trust in a personal and spiritual being, a conception of one who judges all the earth, a conviction about the ethical nature of God that transcends all limits of the primitive, and ranges alongside the present believer, as far this side of Christ in point of time as Abraham was before him, who can take upon his lips Abraham's triumphant conviction about God.

Illustrations of the consciousness of the unseen are spread thick on the pages of the Scriptures. In fact many of its men and women have a consciousness of God that the average church member of today sadly lacks. The modern believer whose God is shut up within the covers of a book—even such a book as the Bible,—is surely on a lower plane than the man who wrote the 139th Psalm or the 40th or the 121st. These Bible men stand in the immediate presence of God, and in him they exult, and to him they lift up their hearts. So the Bible is our great treasure house in which we may discover for ourselves how victorious lives are lifted up through prayer to communion with the living God. If modern Christians can live their way back into some such consciousness of God as marks the faithful in the Bible, a liberation of spiritual power will follow like the

release of intellectual and political energy which marked the discovery of America.

Richness and Variety of the Biblical Material.

When we begin to look for examples of the prayer experience of the men and women of the Bible, we are struck with the variety and richness of it all. There is Enoch, the first mystic, the man "who walked with God and was not, for God took him." There is Abraham, the friend of God, a man the splendor of whose faith shines undiminished across the centuries. There is Jacob, the wily, the schemer, fleeing from his brother only to meet with his vision of angels ascending and descending on their cloudy ladder. There is his vow, "Of all that Thou shalt give me I will surely give the tenth unto thee." There is the wondrous experience by the brook Jabok, that transformed Jacob into Israel, the prince who had power with God and prevailed.

Moses, the Emancipator.

The career of Moses is full of prayer lessons,—the lesson of God's nearness and his almightiness, "I am that I am." "Take off thy shoes from off thy feet, for the place on which thou standest is holy ground." The lesson of his power, when with an out stretched arm he led his people in response to the demand of Moses' faith through the Red Sea and across the dreadful desert. Until we come to the New Testament there is not a more exalted moment in the prayer experience of all time than that when

Moses breathes out his great intercessory prayer for his wayward people, and has his faith confirmed in the vision in the cleft of the Rock.

Joshua joins the praying band, and Manoah, and Hannah whose longing prayer for a son is answered in the giving of Samuel. Samuel the leader of Israel draws his breath in prayer, and Elisha and Elijah mark a cycle of miracle-working prayer. David is a man after God's own heart, chiefly because after every fall he rises in confession and petition and resolution, and such a man God can shape into character. But the profane person, like Esau, with his face ever toward the earthy, though he be ever so worthy a person, lacks the elements that make for Godlikeness, vision, humility, aspiration.

Nehemiah belongs to the apostolic succession of praying men. His book fairly blossoms into prayer. It opens with his passionate sympathy with his unfortunate brethren in Jerusalem, leading him to weep and fast and cast his care on God in a wonderful prayer of unselfish patriotism. Swiftly the drama of his book uncloses. In every crisis prayer is Nehemiah's weapon:

"Nevertheless we made our prayer to our God and set a watch against them day and night."

Frequent brief, ejaculatory prayers punctuate the account.

"Think upon me, my God, for good according to all that I have done for this people."

When the wall is built comes the culmination of the story in a noble, public prayer of dedication and consecretion.

The prophets make up the rich symphony of prayer—Isaiah with his vision, Jeremiah from his prison, Hosea in his extremity, Daniel from the city of his captivity, Habbakuk on his watch tower—all stay their hearts on God, and receive from him the illumination that comes from God alone. In these and many other names, some of them gathered together in the roll-call of the faithful in the eleventh chapter of the Hebrews, we have the testimony of the living word to those faithful ones who form the true succession of those who build the foundations of the Unseen Empire of Jesus Christ.

The Words of Praying Men. Quite as remarkable as the biography of prayer is the literature of prayer contained in the Old Testament. Some one has said that for every mood and for every need you will find a prayer written there. Besides the scattered prayers found everywhere in the vast sky of the Old Testament, there is the milky way of the Psalms that stretches its broad band of thick-set stars across the heavens. Here is the world's prayer book. The cry of patriots and

priests, of lowly worshippers and of great congregations, of penitents and pilgrims, of successful warriors and of defeated kings; prayers out of slavery, out of illness, out of persecution, out of danger, out of betrayal, out of shipwreck, out of exaltation; prayers of faith and hope and trust; prayers of confidence, of hope, of longing. Here are prayers for the young and the old, the rich and the poor, the stranger and the patriot, men and women, saint and sinner—all, every one of them—find themselves in the book of Psalms.

The Varied Circumstances of Their Repetition.

These prayers of scripture have been found and made their own by many men of many times and circumstances. At Cawnpore and Lucknow they prayed the 18th Psalm; the Huguenots, in their dark days of persecution, expressed their triumphant confidence, as did Savanarola, in the prayer of Psalm 68. After the battle of Jena, in 1806, Queen Louise of Prussia rested her heart on the 37th Psalm. During the Sepoy Rebellion, on the morning when relief came, the officer of the day made the prayer of Psalm 27 his own. Margaret Wilson, the maiden martyr of Scotland, repeated the 25th Psalm until the waters of the Solway stilled her young voice. Miners entombed in an English coal pit repeated together the 20th Psalm. The five martyrs of Lyons, France, as they were burned at the stake, cried in the

words of the 9th Psalm, "I will be glad and rejoice in thee. I will praise the Lord with my whole heart," and our Lord himself, when he hung upon the cross, solaced his soul with the words of the 22nd Psalm.

Nuggets from the Mine. We are poor indeed if among the treasures of our soul we have not hid some of these priceless prayers:

"O God, my heart is fixed; I will sing and give praise even with my glory."

"Praise ye the Lord! O give thanks unto the Lord, for he is good, his mercy endureth forever."

"I will sing unto the Lord as long as I live; I will sing praises to my God while I have my being. My meditation of him shall be sweet. I will be glad in the Lord."

"O Lord, how manifold are thy works; in wisdom hast thou made them all; the earth is full of thy riches."

"Bless the Lord, O my soul, and all that is within me bless his holy name."

"Hear my prayer, O Lord, and let my cry come unto thee."

"O, satisfy us early with thy mercy, that we may rejoice and be glad all our days."

"Let my prayer come before thee; incline thine ear unto my cry, for my soul is full of troubles and my life draweth near to the grave."

"Teach me thy way, O Lord; I will walk in thy truth; unite my heart to fear thy name."

"Bow down thine ear, O Lord, hear me; for I am poor and needy."

"Arise, O Lord, judge the earth, for thou shalt inherit all nations."

"God be merciful and bless us, and cause thy face to shine upon us."

"Lead me to the rock that is higher than I."

"Hide thy face from my sins and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence and take not thy holy spirit from me. Restore unto me the joy of thy salvation."

"Blessed be God, which hath not turned away from my prayer, nor his mercy from me."

"Blessed be the Lord God forever and ever."

Prayer in the New Testament. The prayer riches of the Bible, however, are not in the Old Testament. The richest lessons, the greatest examples, the supreme teachings of the Bible in regard to prayer are found in the New Testament. It is in the example and teachings of Jesus and his apostles that the prayer-life of the Bible culminates.

The Prayer of Jesus. The prayers of Jesus are not few, but the prayer atmosphere of the gospels is something far richer: In fact, Luke has been called the gospel of prayer. The story opens in prayer. The annunciation comes to Mary as she

is praying; to Zaccheus too, to Simeon and to Anna. The wise men pray, and the Shepherds. Christ is heralded by a man who has spent his life in the desert apart in prayer and meditation. Christ prays at his baptism, during his temptation, before every crisis of his life, and when he is about to perform a miracle. He prays for his friends and for his enemies; he prays in public and in private; in the midst of crowds and in the desert; he prays in the upper room and upon the cross. His life begins, continues and ends in prayer. In his prayers he includes communion, fellowship and petition; every element of prayer, save confession.

Prayer Habitual with Jesus. Note that prayer was the habit of Jesus' life. In Luke 5:16 we are told: "But Jesus himself habitually withdrew into solitary places and there used to pray." (*Montgomery*). He who had no chamber into which to retire and shut the door, chose deserts and hilltops as his closet, where he might in retirement commune with God. It is not fanciful to infer from the statement with regard to public worship on the Sabbath—"He went into the synagogue as his custom was"—that he also habitually nourished his soul on the reading of the Scriptures and on prayer.

It would seem from the record that his hour for habitual prayer was in the early morning. Nourish-

ing his soul on the Old Testament Scriptures as he did, he could not fail to recall that great word of Isaiah:

"The Lord Jehovah has given me a disciple's tongue, that I may know how to raise up the weary one with words; morning by morning he wakens my ear to hear after the manner of disciples." Isa. 50:4, *translation in the improved edition published by the American Baptist Publication Society.*

In the fresh fragrance of the dawn, day by day, God wakened him that he might spend the first hours of his day with his Father.

Prayer in the Crisis Times.

Not only in the humble paths of every day did our Master tread the way of prayer, but in the great turning points and crises of his career he rested his soul upon God. Some such crises are mentioned: the temptations which he met in the desert alone with God, his baptism, when as he prayed the heavens were opened and the Holy Spirit like a dove descended upon him, the choosing of the twelve apostles, his transfiguration, which occurred as he was praying, the raising of Lazarus, which he wrought in prayer, the occasion when the full meaning of his cross dawned upon him as the Greeks asked to see him, and in the Garden of Gethsemane when he submitted his soul to God in prayer.

In the great crisis moments our Lord felt the need of increased power, and turned to his unfail-

MRS. DOREMUS

President of the Woman's Union Missionary Society founded in 1861, forerunner of other Women's Foreign Missionary Societies. She wrought mightily through prayer.

ing source of supply. In his perfect humanity he was dependent upon his Father, God, as we are; and through continual abiding he knew how to draw fresh supplies of unfailing grace according to his need.

Prayer before Work. Very striking is Jesus' practice of prayer in relation to his work. He never became so absorbed in his works of mercy that he put them first. The more the crowd pressed upon him, the more he prayed. What we are told in regard to his practice in the case of some of his miracles, we may safely assume to have been his practice in all. Before feeding the five thousand he lifted his eyes to heaven in blessing; before he raised Lazarus, he prayed; before he healed the deaf man, he prayed. He told the disciples at the foot of the Mount of Transfiguration, face to face with the demoniac boy, "This kind goeth not out save by prayer," He said, "The Harvest is great, the laborers few, therefore pray." Again in the eleventh chapter of Luke, verse 20, Jesus ascribes his miracles to God's power, as if it were by his perfect abiding in God that he was able to wield God's power. "My Father is working, and I am working, too," he said. Thus the work of Christ springs out of his perfect life of faith and fellowship in God.

Prayer for Others. We have the one supreme instance of the intercessory prayer of Jesus

in the seventeenth chapter of John, where he prays for his disciples and for all who through them were to believe on his name. What an agony of generous, unrecorded prayer lies behind that divine spoken prayer! "I have prayed for *you*, that your faith might not fail," he says, to Peter, coupling that with the assertion that Satan had desired to have them all, that he might sift them. Can we doubt that the prayer of the Great Shepherd was also for them all, though he speaks to Peter individually?

A Beautiful Summary.

Dr. S. D. Gordon, in his *Quiet Talks on Prayer*, wonderfully summarizes our Lord's inspiring example of prayer:

"How much prayer meant to Jesus! It was not only his *regular habit*, but his resort in *every emergency*, however slight or serious. When perplexed *he prayed*. When hard pressed by work *he prayed*. When hungry for fellowship he found it in *prayer*. He chose his associates and received his messages *upon his knees*. If tempted, he *prayed*. If criticised, he *prayed*. If fatigued in body or wearied in spirit, he had recourse to his one unfailing habit of *prayer*. *Prayer* brought him *unmeasured power* at the beginning, and *kept* the flow unbroken and undiminished. There was no emergency, no difficulty, no necessity, no temptation that would not yield to prayer, as he practiced it. Shall not we, who have been tracing these steps in his prayer life, go back over them again and again until we breathe in his very spirit of prayer? And shall we not, too, ask him daily to teach us how to pray, and then plan to

get alone with him regularly, that he may have opportunity to teach us, and we the opportunity to practice his teaching?"

Apostolic Prayers. When we turn from the prayer life of Jesus to that of his disciples and followers, we necessarily abandon the supreme example of prayer for the lesser. Yet since these all catch their inspiration from Christ, and are built up upon him, it seems necessary to consider them last. And as far as it lies in men to company with deity, these early disciples follow close after him. The whole book is vocal with the melody of their prayer. The Acts is a story of the operation of the Holy Spirit in answer to prayer. These men had literally fulfilled in themselves the promises of Jesus. In answer to their prayer, in his name they cast out demons, they spoke with tongues, they took up serpents and got no hurt, they laid hands on the sick and they recovered. Yes, they raised the very dead in his name.

The Book of Acts. The Book of Acts is a great text book on prayer. Here you see apostles praying, churches praying, families praying, new converts praying. In all circumstances they pray; when in prison and out; when arrested, when popular; at church and on the street; in prayer meetings and as private individuals. So does prayer permeate their lives that they can say, "It seemed good to the Holy Spirit and to us."

In the calmest way the Acts narrates the most amazing answers to prayer, not as marvels, but as the ordinary happenings in response to the ordinary faith.

The Fading Out of Miracles. For three centuries the disciples of Jesus continued to work wonders in answer to prayer; then gradually the power died away as men ceased to expect any supernatural response to their prayers. Since we live in the same world, it is reasonable to expect that given a faith like that of the early Christians we might continue to expect the same results.

"A miracle in the Christian sense," says Prof. A. G. Hogg, "and prayer are just the outer and inner aspects of the same fact, that the universe is not a fixed mechanical system, but a Messianic order, in which the unlimited resources of God are freely available to us all for right ends.....' To work a miracle is to conceive such an object of endeavor, and to put forth such an appeal of trust as will permit a creative new departure in that self-manifestation of God which we call the universe."

Prof. A. E. Taylor has said, "There is no philosophical justification for refusing to admit the possibility of incessant new departures, nor have we any ground to declare that the actual course of events is conformable to 'immutable laws..... There is really no reason why the most unusual

things should not be happening somewhere or other every day. In fact the wonder would be, not that there should be 'miracles', but that there should be so few of them."

Prayer Life of Paul.

Among all the prayer experiences in the New Testament that of Paul is supreme. Among all the praying band of the apostles he stands out unique, because in a unique degree he understood and interpreted the life and teaching of Jesus. In the record of the Acts and in his letters there is revealed the rich and apparently exhaustless experience of Paul, in the life of faith and prayer.

Paul's Personal Habits of Prayer

1. As Shown in the Acts.

Paul's conversion was accompanied by prayer. God himself encouraged timid Ananias to go to Paul with the words, "Behold he is praying." At Antioch it was when the elders of the church, Paul among them, were fasting and praying that the Holy Spirit commanded them to separate Barnabas and Saul for the work of foreign missions. At Antioch in Pisidia Paul prayed with fasting; in Troas, while praying, Paul had a vision of the man of Macedonia, and upon reaching Philippi went at once to the place where "prayer was wont to be made." It was on his way to prayer that the damsel with a spirit of divination followed Paul; and in the prison at Philippi, at midnight, with his feet fast in the stocks, that Paul, "prayed and sang

praises." When Paul parted from the elders of Ephesus, he kneeled down and prayed; and again on the sea shore near Tyre, Paul tells of the trance that fell upon him while he was praying in the temple, and of his commission: "Depart, I will send thee far hence unto the Gentiles." Again Luke tells of the vision that came to Paul in the dark hours of the storm, when the ship was driving helpless before the blast. We take leave of him in the last chapter of the Acts, as he prays over the sick father of Publius, as he thanks God when he sees the brothers coming along the Appian Forum, and as he preaches and teaches in his hired house.

(2) As Revealed in His Letters. The most striking revelation of Paul's prayer-life is found in the unconscious disclosures of his letters, rather than in the narration of the Acts. His letters are saturated with prayer. The Ephesians has been called the "prayer Alps" of the New Testament. See how he begins and continues his apostolic labors in prayer. To the Romans he writes:

> "For God is my witness, that, without ceasing, I make mention of you in my prayers."

To them he tells of his constant prayers for his Jewish brethren.

To the Corinthians he writes: "I am ever thanking my God on your behalf," I Cor. I, 4-6: to them he tells of his vision when caught up into the third

heaven he heard unutterable words, and of his prayers thrice denied that the thorn in the flesh might be removed.

To the Ephesians he writes: Eph. I, 15 ff.

"For this reason I too, ever since I heard of the faith centred in the Lord Jesus, which lives among you, and of your love towards all believers, have never ceased giving thanks on your behalf. And still do I make mention of you in my prayers, asking that the God of our Lord Jesus the Messiah, the Father glory-clad, may, in bestowing the full knowledge of Himself, bestow on you the Spirit which is manifested in divine illumination and insight into the mysteries of God, and may flood with light the eyes of your understanding. So shall you know what it really is, that hope which springs up in those who hearken his invitation; so shall you know what riches are comprised in the magnificence of the inheritance which He gives you among His consecrated ones; so shall you know what is the transcendent greatness of His power displayed toward us who believe—a power measured by the impulse exerted by the might of the strength of God. This he put forth in the person of our Messiah, in raising Him from the dead, in throning Him at His own right hand in the high heavens, up above all the celestial hierarchy—Dominions, Authorities, Powers, and Lordships—above every title of sovereignty that is known by any name, not only in this present universe, but also in that which is yet to be. Thus He 'put all things, like subjects, beneath his feet.' And this Supreme One has He given, as its Head, to His

church, which indeed is Messiah's Body, which is filled with the presence of Him who fills the universe, with all that is therein."—*Arthur Way's Translation.*

And again in the same letter Paul completes in the third chapter the prayer that he began in the first chapter. Some one said has that when Paul actually gets on his knees in the third chapter, he carries us all into the heavenly places in Christ Jesus. Paul begins to pray in chapter 1:15, the richness of his thought sweeps him away again and again, as he turns its gleaming facets; he opens the third chapter with the words, "For this cause I Paul", and is about to pray when, on a word, he is away again in a splendid dissertation that brings him to the beginning of the fourteenth verse. Here he begins again, as his spirit sings and soars in the divinest prayer of intercession that *human* lips ever phrased:

"For this reason I bow my knees to the Father,—the great first cause of all who claim a father, alike in heaven and on earth. I pray that he may, with a fulness measured only by the wealth of his own glory, vouchsafe to you to be made strong with power infused by his spirit into your inmost nature. I pray that Messiah may, through your faith, make his home in your hearts; that so, like trees, firm-rooted in love—like temples, having a firm foundation in love—you may, in common with all his consecrated ones, be fully able to comprehend what is the breadth, the

MRS. ALBERT BOWKER

First President of the Woman's Board of Missions (Congregational) which was the first of the denominational Women's Boards. The story of her prayer life is remarkable.

length, the depth, the height—ay, really to *know* the love of Messiah (which transcends all 'illumination') that you may be filled with all the plenitude of God. To Him who is able to accomplish all—more than all things, far transcending all our prayers, all our imaginings, to an extent whose measure is that mighty impulse which thrills us through, to Him be all the glory in the church, in the Body of Messiah Jesus, unto all the generations of the aeon that comprehends the ages! Amen."—*Arthur Way's translation.*

In Philippians, too, the reality of Paul's personal life of prayer is revealed:

"I thank my God for all my memories of you. Always, in all my prayers for you—for all of you—it is from a glad heart that I put up each prayer. I thank him for your helpfulness in spreading the good tidings from the first day that you heard it until now."

—*Way*

You can feel the very heart throbs of the apostle as he dictates this letter from a prison cell to this most dearly loved of all his churches:

"And this is my prayer, that your love may rise higher and higher to its fullest development in recognition of the truth, and in a comprehensive grasp of its application, thus furnishing you with a sure test of what is true excellence, so that you may remain untainted by error, unstumbling amidst obstacles, till the Day of Messiah's Appearing, bearing the while a full harvest of righteousness, attained through Jesus

our Messiah, and redounding to the glory and praise of God." — *Way*

To the Colossians Paul writes in a vein similar to that in his letter to the Ephesians. He renders a noble thanksgiving for their faith:

"Since the day I heard of you, I have not ceased to pray for you. I ask God that you may have in full measure that perfect knowledge of His will which is an essential of all true wisdom, of all spiritual intelligence. I ask Him that you may pass through life in a manner worthy of our Lord, so as to please Him entirely. I ask that in every good work you may, as trees of his planting, still be bearing fruit, still growing higher, in the perfect knowledge of God. I ask Him that with all His strength you may be strengthened, even to the measure of the might of His divine majesty, till you attain to all-enduring patience and forbearance, which exults under suffering. I ask that you may ever render thanksgiving to the Father, who has made us fit to have a share in the inheritance of His consecrated ones who walk in light; for He hath rescued us from the tyranny of darkness, and hath transferred us into the Kingdom of the Son of His love, in whom we have our ransoming, the remission of our sins. And He is the image of God, the Unseen God; first-born before all created things is He. For in Him were all things created—things in the heavens and on the earth; the things visible, the things invisible—be they Thrones, be they Lordships, be they Dominations, be they Powers—yea, all things through

Him and for Him were created; and before all is He, the I AM; and in Him are all things knit into one whole; and He is the Head of the Body, the Church—He who is the Beginning, the First-born from the dead; who is so, that in all things He may take the chiefest place. For in Him was it God's pleasure that all His plenitude should dwell; and through Him was God pleased to reconcile to Himself the universe—yea, through Him—the universe of earth, the universe of heaven—when He sealed their peace by the blood shed on Jesus' cross." —*Way*

Paul's Instructions Regarding Prayer.

In all his letters shines forth this prayerfulness of the great apostle. Not less wonderful are the instructions that he gives his converts regarding prayer. His evident assumption is that the life of prayer is the native Christian element, that all Christians are praying men, that the supreme weapon of their warfare, as it is the supreme privilege of their lives, is prayer.

To the Thessalonians he writes in what is perhaps the earliest written message in the New Testament:

"Rejoice evermore. Pray without ceasing. In everything give thanks."

To the Philippians he says:

"Be anxious about nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."

To Timothy he writes:

"I exhort that supplications, prayers, intercessions, and giving of thanks be made for all men; for kings and all that are in authority."

To the Colossians:

"Continue in prayer and watch in the same with thanksgiving; withal praying also for me that God would open to us a door of utterance."

Paul Believes Prayer a Force.

Over and over again Paul asks his converts to pray for him. To the Romans he writes:

"I beg you, brothers, for the Lord Jesus Christ's sake and for the love of the Spirit, that you agonize together with me in your prayers for me, that I may be delivered from unbelieving Jews."

To the Corinthians he writes, "You also helping together in prayer." Of the Colossians he asks that they will pray for him that God would open a door of utterance for him to speak the secret truth of Christ for which he is in prison.

Of the Thessalonians he makes a final urgent request:

"Finally, brothers, pray for us that the word of the Lord may have free course and be glorified."

Paul tells Philemon that he trusts that through his prayers he will be given back to him.

And to the Ephesians he adds a great request and object of their prayers:

"Pray with unceasing prayer and entreaty on every fitting occasion in the spirit, and be always on the alert to seize opportunities for doing so, with unwearied persistence and entreaty on behalf of all God's people, and ask on my behalf that words may be given to me so that, outspoken and fearless, I may make known the truths (hitherto kept secret) of the good news—to spread which I am an ambassador in chains —so that when telling them I may speak out boldly as I ought." —*Weymouth*

Paul's Belief Justified by Results.

Paul's belief that prayer was the greatest force in the world was justified by results. Says Thomas Payne, page 123, of *The Greatest Force on Earth*:

"In answer to their prayers the lame man was made to walk and to leap and to praise God. Multitudes of others were saved and healed of their maladies and out of weakness were made strong. Also many of those who were possessed of devils were delivered. When they prayed and made supplication unto God the hearts of kings and rulers were made to tremble, and dead souls felt the spiritual vibration and were quickened into newness of life. In answer to their prayers, bolts and bars gave way and prison doors flew open, and captive souls, as well as bodies, were set at liberty. In answer to their prayers, friends and foes, men and devils, were made to realize that God was on the field and that victory was sure. So rapid was

the spread of the gospel under their ministry, plunged as it were into the Spirit of grace and supplication, that shortly after Pentecost populous cities were turned upside down, and soon the ancient beliefs of the Roman Empire were overthrown, and the very Throne of Nero shaken; and others who followed in their train prayed so intensely that by its power and the ministry of the Word, they shook the known world and compelled the master of legions to cast his crown at the feet of the world's Redeemer."

Other Utterances in the New Testament

All the apostles and New Testament writers join in the magnifying of prayer. The unknown writer of the Letter to the Hebrews declares:

"Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." *Heb. iv:16.*

In his magnificent roll call of the faithful in chapter eleven, he apostrophizes the power of prayer; and in the thirteenth chapter closes with the noblest of apostolic benedictions:

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever, Amen."

James the brother and "slave of Jesus," as he

calls himself, writes one of the greatest prayer-charters of the New Testament:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." *James i:5.*

"Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms. Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." *James v:13-16.*

Peter has given us one of the most comforting and comprehensive injunctions regarding prayer in the whole Bible:

"Casting all your care upon Him, for He careth for you."

and follows it by a very beautiful prayer:

"But the God of all grace, who has called us unto his eternal glory by Jesus Christ, after that you have suffered a while, make you perfect, stablish, strengthen settle you. To him be the glory and dominion forever and ever. Amen."

John, the beloved disciple, lives in the glowing

world of immediate intuition. He is already passed out of death into life; and in his letters breathes such a spirit of devotion that prayer is its most natural result. In his Apocalypse we hear the echo of the great ascriptions of praise and worship ascending from the innumerable army of the faithful who have washed their robes and made them white in the blood of the Lamb. Quite fittingly he closes the book and the New Testament with a prayer and a benediction:

"Even so come, Lord Jesus!"

"The grace of our Lord Jesus Christ be with you all."

MRS. WILLIAM BUTLER

who was one of the organizers and a leader of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, until her translation at the age of ninety.

"We get to know our friends better by conversation and familiar intercourse. And so shall we get to know God better by conversing with Him. But we are very apt to forget that, if the conversation is to do this work, it must not be one-sided; and our ordinary conversation with God is terribly one-sided. We insist on doing all the talking, ourselves. We go straight through our prayer, without taking breath, and then get up and run away, without leaving a moment to God in which He may talk to us. It is no wonder that such prayers do not much advance our knowledge of Him, to whom we speak, and to who we refuse to listen." *James Hastings.*

"Prayer is, at least, as real and living a force in the world as any of the great forces revealed to us by Natural Science. It seems to most of us capricious and unreliable for the same reason that, for example, electricity seemed so to a world which knew it only as flashes of lightning or sparks from a black cat; namely, that we do not understand its nature or its laws. When we do so, we shall be able to pray with power, as Christ did, and all the saints in their degree. We shall share his perfect confidence and we shall understand that we 'have not because we ask not.'"
Maud Royden.

"Prayer is the mightiest force in the universe."
Dr. Courtland.

"True prayer is the Holy Ghost praying through us back to God." *Rev. J. A. Morgan.*

"We ask for toys when we should ask for continents, and be claiming the world for Christ." *Thomas Payne.*

"What, then, is religion? It is happiness in God, or in the knowledge and love of God. It is faith working by love, producing righteousness and peace and joy in the Holy Ghost. In other words it is a heart and life devoted to God; or the mind which was in Christ Jesus enabling us to walk as He walked."

John Wesley.

"Lift up your hearts"—"We lift them up"—
Ah me?
I cannot, Lord, lift up my heart to Thee;
Stoop, lift it up, that where Thou are I too may be.
"Give Me thy Heart"—I would not say Thee nay,
But have no power to keep or give away
My heart; stoop, Lord, and take it to Thyself today.
Stoop, Lord, as once before, now once anew,
Stoop, Lord, and hearken, hearken, Lord, and do,
And take my will, and take my heart, and take me too."

Christina Rossetti.

"There is nothing in life so urgent or important that we should lessen the time to pray. It is vital to us that we take time for communion and fellowship with God, who is revealed through Jesus Christ."

E. M. Bounds.

"Prayer is the gracious circulating of divine ideas through the human soul." *Brierly.*

"By words and works we can but teach or influence a few; by our prayers we may benefit the whole world, and every individual of it, high and low, friend, stranger and enemy. Is it not fearful then to look back on our past lives even in this one respect?"

J. H. Newman.

READING LIST

Chapter I.

The Greatest Force on Earth, *Payne.* (Doran.)
Wonderful Chapters on the Praying of Saints in the Old and New Testaments.

Lord, Teach Us to Pray, *Alexander Whyte.* (Doran.)
Twenty-three magnificent sermons on Prayer; its laws, its burden, its privileges, together with eleven character sketches of the great examples of prayer in the Bible.

Prayer and Praying Men, *E. M. Bounds.* (Doran.)
Sketches of the prayer saints of the Bible.

Men Who Prayed, *H. W. Frost.* (Sunday School Times.)
Familiar heart-to-heart talks about the praying men of the Old Testament.

What Did Jesus Really Teach about Prayer? *E. L. Pell.* (Revell.)
A reverent study of the teachings of Jesus regarding prayer.

The Prayer that Teaches to Pray, *Marcus Dods.* (Edinborough, 1863.)
A study of the Lord's Prayer.

The Lord's Prayer and the Prayers of Our Lord, *Morrison* (S. P. C. K.), (London, 1918.)
Recurrent and suggestive.

Christ's Mould of Prayer, *J. A. Francis.* (Judson Press.)
A recent most valuable and stimulating study of the Lord's Prayer.

OUTLINE OF CHAPTER II

AIM: To disclose certain teachings about prayer in the Old and New Testaments; to study the characteristics and conditions of successful prayer; to formulate a theory as to the nature of prayer; to stimulate the practice of prayer.

INTRODUCTION—*A Bible doctrine of prayer running through the whole book.*

I. *God invites prayer.*
   1. In the Old Testament.
      (a) A seeking God.
      (b) The promises in regard to prayer.
   2. In the New Testament.
      (a) Surprising range of the promises.
      (b) We are constantly paring them down.

II. *Prayer is based on the character of God.*
   1. In Old Testament.
      The glorious doctrine of God in the Old Testament, contrasted with that of other religions.
   2. In New Testament.
      Prayer based on Fatherhood.
      Faith in God, vs. Faith in prayer.

III. *Prayer is Filial Intercourse.*
   1. Prayer is trust and communion.
   2. Prayer is humble consciousness of dependence.
   3. Prayer is petition, asking,
      (a) Objection of recent writer.
      (b) The argument from experience.
      (c) Christ commanded and answered petitions.
      (d) Objection due to false view of universe.
   4. Prayer is confident asking in faith.
      (a) Taught by Jesus.
      (b) The prayer of faith.
   5. Prayer is working.

IV. *Prayer is the Emergent Demand of the Day.*
   1. The terrible conditions of the world, a call to prayer.
   2. Prayer, the opening of channels of blessing.

CHAPTER II

Bible Teachings on Prayer

The Bible Doctrine of Prayer. As we study the Bible record of praying men, as we read their words, and share their hopes, and reflect upon their experiences, little by little there emerges a Bible doctrine of prayer. Though the writers of the various books that make up the Bible are separated by centuries, there are certain great truths that are common to them all,—that is the awe-inspiring truth about the book. It is no loosely strung collection of truths; no unrelated mass of stories; from first to last there runs a thread of unity, because it all has been "God-breathed" by the same inspiring Spirit. If humbly and patiently we thread our way through all the separate documents and books, we shall find them all bearing witness to certain great truths about prayer.

1. God Invites Prayer, (1) In Old Testament. Some one has said that one great difference between the Bible and other sacred books is that the Bible represents God as seeking man, while they all portray man as seeking God. One of the most remarkable features of the Bible is the promises in regard to prayer which his servants have received from God and recorded. These promises are not general and vague, but quite plain and

personal. On them the truth of the volume is plainly staked. Generations of men have trusted in them and have not been put to shame. Their experience is quoted quite simply in Deut. 1 Kings 8:56.

"There hath not failed one word of all his good promise, which he promised by the hand of Moses his servant."

God invites us to test and prove these promises by our prayers: "Prove me now herewith," saith the Lord.

"Then shall ye call upon me and ye shall go and pray unto me, and I will hearken to you; and ye shall seek me and find me when ye shall search for me with all your hearts." *Jer. xxix:13.*

"If my people which are called by my name shall humble themselves and pray and seek my face, and turn from their wicked ways, then will I hear from heaven and will forgive their sins, and will heal their land."

"Call upon me in the day of trouble; I will deliver thee and thou shalt glorify me." *Psa. l:15.*

"He shall call upon me and I will answer him; I will be with him in trouble; I will deliver him and honor him." *Psa. xci:15.*

"Call upon me and I will answer thee, and show thee great things and difficult, which thou knowest not." *Jer. xxxi:3.*

"I will be with thy mouth and teach thee what thou shouldst say." *Exod. iv:12.*

"The Lord is good unto them that wait for him, to the soul that seeketh him." *Lam. iii:25.*

"For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live." *Amos v:14.*

"Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me." *Isa. xlv:11.*

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." *Isa. l:10.*

"Seek ye the Lord while he may be found, call ye upon him while he is near." *Isa. lv:6.*

"And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear." *Isa. lxv:24.*

Well might Isaiah exclaim, "Trust ye in the Lord, forever, for in the Lord Jehovah is the strength of the rock of ages." (*Margin*). *Isa. xxvi:4.*

"And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God." *Zech. xiii:9.*

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as

eagles; they shall run, and not be weary; and they shall walk and not faint." *Isa. xl:31.*

"The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." *Zeph. iii:17.*

"Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." *Deut. vii:9.*

Many other Old Testament promises of grace and fatherly guidance might be given, that do not apply distinctively to prayer, but enough of these have been instanced to prove the point that God is actually seeking the friendship and confidence of man, his prayers, petitions and intercessions.

(2) Promises of Answers to Prayer in the New Testament.

If the promises of the Old Testament abound, those of the New Testament superabound. They are amazing, unconceivable, exalting and humbling in their range and content.

"And Jesus answering saith unto them, Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatever he saith. Therefore I say unto you, What things soever ye desire,

when ye pray, believe that ye receive them, and ye shall have them." *Mark xi:22-24.*

"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." *Luke xi:9.*

"And he spake a parable unto them to this end, that men ought always to pray, and not to faint." *Luke xviii:1-ff.*

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." *John xiv:13-14.*

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. . . .

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you." *John xv:7, 16.*

"And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto ye have asked nothing in my name; ask, and ye shall receive, that your joy may be full." *John xvi:23-24.*

We are continually trying to minimize these promises to define and limit them, to scale down the greatness of the revelation to the limits of our faith; but the Lord Jesus stands quietly expecting

until we grow into the knowledge of the width and length and breadth and depth of his promises to answer prayer.

II. Prayer is Based on the Character of God.
(1) In Old Testament.

This is true even in regard to the partial revelation of God's character in the Old Testament. It is upon his character of holiness that all the promises are based. "Shall not the Judge of all the earth do right?" Can not he who created, sustain; he who formed, understand? Again and again the prophets and saints of the Old Testament take refuge in the faithfulness of a covenant-keeping God. The splendor of the revelation is in the character of the God revealed. One would safely rest the whole argument for the Old Testament upon its doctrines of God—so pure, so good, so faithful, so almighty, so pitiful. Acquaintance dulls our eyes to the perception of this. One has only to read the other doctrines of God, Egyptian, Greek, Roman, Indian, Chinese, Japanese, to come back with a great throb of thankfulness to the Jehovah God of the Old Testament.

"Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgment; And I will take you to me for a people, and I will be to you a God; and

ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac and to Jacob; and I will give it you for an heritage. I am the Lord." *Exod. vi:6-8.*

"Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?" *Exod. xv:11.*

"For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee. Give ear, O Lord, unto my prayer; and attend to the voice of my supplications. In the day of my trouble I will call upon thee; for thou wilt answer me." *Psa. lxxxvi:5-7.*

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy." *Micah vii:18.*

"The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee; and shall say, Destroy them." *Deut. xxxiii:27.*

"Good and upright is the Lord; therefore will he teach sinners in the way." *Psa. xxiv:8.*

"Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake. . . .

"Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die." *Psa. lxxix:9, 11.*

"For thus saith the Lord God; Behold I, even I, will both search my sheep, and seek them out."

"And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing."

"And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God."

Ezek. xxxiv:11, 26, 31.

"Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." *Isa. xl; 28-31.*

"Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." *Isa. xli:10.*

"But thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back." *Isa. xxviii:17.*

"Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."

Isa. xxvi:3.

"For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall."

Isa. xxv:4.

"I will bless the Lord at all times; his praise shall continually be in my mouth. My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad. O Magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears. They looked upon him, and were lightened; and their faces were not ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them." *Psa. xxxiv:1-7.*

Such a God inspires trust. Out of the Hebrew thought of God grew the Hebrew life of prayer.

(2) In the New Testament. In the New Testament the revelation is even clearer. Jesus rests his whole teaching on prayer, as he does his whole gospel, upon the fatherhood of God. To such a Being as Jesus came to reveal it is but natural that his sons should pray:

"If ye then, being evil, know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him."

It has taken us long to absorb this teaching of Jesus. There are thousands still whose God bears

little resemblance to the God and Father of our Lord Jesus Christ. The existence of such a Being, clearly revealed in the face of Jesus Christ, is our strongest encouragement to pray.

If God is love, and God is almighty, and God loves us—so loves us—all the arguments against prayer drop into powerlessness. We love and trust him because he first loved us; and following our instincts as children, we creep close to our Heavenly Father, and tell him all that is in our hearts.

Faith in Prayer and Faith in God.

It is very important that we get the teachings of Jesus clearly here. He never bids us have faith in prayer. "Have faith in God," he says, a very different thing. If our praying springs out of our faith in prayer, it may become a very superstitious thing, like the telling of beads or the thinking to be heard because of our much speaking. If our praying springs out of our faith and trust in God, we have the kind of prayer that Jesus prayed—a mighty, revolutionary, divine thing. It may be hard for some to analyze the difference. Many who are absolutely resting their hearts on the faithfulness of God will say, "I have great faith in prayer." There is no harm in the form of words, if we always hold firmly in mind the grounds of our confidence. Our confidence is in God alone. The reason we pray is because of him and what he has done for us.

"Not what, but whom, I do believe,
That, in my darkest hour of need,
Hath comfort that no mortal creed
To mortal man may give;—
Not what, but whom!
For Christ is more than all the creeds,
And his full life of gentle deeds
Shall all the creeds outlive.
Not what do I believe, but whom!
Who walks beside me in the gloom?
Who shares the burden wearisome,
Who all the dim way doth illume,
And bids me look beyond the tomb
The larger life to live?—
Not what do I believe,
But whom!
Not what,
But whom!"

III. Prayer is the Filial Intercourse of Sons, with Their Father.

If what has been said about prayer in relation to God is true, it follows that prayer is simply a son talking with his Father, and the same laws that govern the intercourse of an earthly parent and his child should control our prayer life.

(1) Prayer is Communion; It Is Trust.

How beautiful is the absolute trust of a dear child in his father or mother. The child is not happy away from the parent. It seeks always companionship, climbs into the lap, snuggles near the side,

places its hand in its father's hand. God never had but one Child who did that perfectly—"I and my Father are one." "I do always the things that please Him."

In no respect does our sinfulness become more real than when we remember that we do not love to pray, do not look ever toward our Father as does a child to its adored parent, that intercourse with God is a weariness to us. Yet it is not so with all. There are thousands of Christians who can say in all honesty,

"When thou saidst seek ye my face, my heart said unto thee, thy face will I seek." *Psa. xxvii:8.*

The language of the Psalms is that of believers who hungered and thirsted for God, and who spoke the language of a child's heart toward his father.

"O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy loving kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live; I will lift up my hands in thy name."

Psa. lxiii:1-4.

"Unto thee, O Lord, do I lift up my soul. O my God, I trust in thee; let me not be ashamed, let not mine enemies triumph over me. *Psa. xxv:1-2.*

MRS. GARDNER COLBY

First President of the Woman's Baptist Foreign Missionary Society. She was gentle, gracious, firm, devout, loyal to the faith, a true follower of Christ, a wise leader of women.

"My soul waiteth for the Lord more than they that watch for the morning. I say, more than they that watch for the morning." *Psa. cxxx:6.*

"I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower."

Psa. xviii:1-2.

"Nevertheless I am continually with thee; thou has holden me by my right hand; Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth; but God is the strength of my heart and my portion forever." *Psa. lxxiii:23-26.*

(2) Prayer is Humble Consciousness of Dependence.

No man can truly pray who is conceited and full of self confidence. Throughout the entire Bible humility is exalted as indispensable on the part of those who would draw near to God. "God resists the proud, but exalts the humble." Seven things are an abomination to him, among them a proud look, and 'every one who is proud in heart.' 'He scorns the scorners but gives grace to the lowly.' Christ himself humbled himself to take upon him the form of a servant, and the Apostle Paul exhorts his followers to put on humbleness of mind. Peter even more boldly says, "Humble yourselves under the mighty hand of God."

No illustration of this teaching of the scripture can be more exquisite than the humbleness of a little child with his parents. He knows he is neither great nor strong; he believes in the absolute goodness and wisdom of the parent, relies upon him to supply his every need, and so without fear or worry lives in a heavenly world of love and trust. This is why Jesus exalts childhood as he does, as the norm of the spiritual world:

"Except ye become as little children, ye shall not enter the Kingdom of Heaven."

What is true of all the kingdoms of truth, is supremely true of the Kingdom of Heaven. None enter it but those conscious of need, of ignorance, of weakness, of sin. None truly pray but those who have a child's heart toward their father.

(3) Prayer is Petition, Asking.

If all prayer is grounded on the character of God, and if God is the Father-God, whom Jesus revealed him to be, then certainly asking is a large part of prayer. Again, the illustration of a child and an earthly parent will help us. How large a part of the child's intercourse with his parents is made up of petition. And how sure the little ones are! "Daddy, give me this,"—"Mother, may I have that?" I want and I wish are two of the major verbs of childhood.

Objections of Recent Writer. To be sure a recent writer in the Atlantic seems to feel that science had made it impossible for petition to have any considerable part in prayer. But after all, the last word of science has not been spoken, and science, like the Supreme Court, often reverses itself. Moreover, prayer is not to be decided by abstract reasoning, but by concrete experience. "I have felt," "I have known," "I have prayed," can not be put out of court by any laws of evidence. Nothing appears, moreover, to prove that the writer himself has had a rich prayer experience.

The Argument from Experience There is this to be said for petition in prayer; (a) The greatest pray-ers in all the world have made use of it, and their achievements are written large in the Bible and in biography. The experiences of praying men are being enriched day by day. The totality of their testimony is overwhelming.

(b) Our Lord Jesus both used and commanded petition:

"Ask and ye shall receive, seek and ye shall find, knock and it shall be opened to you."

"If ye, being evil, know how to give good gifts to your children, how much more shall the Heavenly Father give good things to those who ask him."

Petitions in the Lord's Prayer. The Lord's Prayer, offered as a model of acceptable prayer, is made up of six petitions—three for the interests of

the Kingdom, and three for individual needs, daily bread, forgiveness, delivery.

Example of Christ's Life. Moreover, Christ's own life is an example of frequent prayer-petitions, worded or wordless, which he answered. Prayer of an officer for his servant's life, of a mother for her daughter, of a father for his son, of a multitude for bread, of blind Bartimeus for his sight, of a leper for cleansing, of his fisher-followers for a good catch, of the woman who only touched the hem of his garment for healing, of the disciples in peril of drowning for rescue. Wherever he went he met the prayer of need with answer according to their faith.

Nor are answers to petitions confined to the gospels. As we have seen, Apostolic Christians prayed for everything, and got answers according to the will of God.

In the Old Testament, too, we find men bring things large and small to God in prayer, with no apparent realization that anything is too hard for God.

A False View of the Universe. In fact, the objections to our making petition a part of our prayers rise out of a false view of nature. The universe is conceived of as a closed circuit, as a machine wound up and set going, as a system of laws, rigid and fixed, established by fiat or necessity, and thereafter unchangeable.

Laws Imply a Law Giver. We have been under the tyranny of these views quite long enough. "The laws of nature forbid," we say. The laws of nature are no fixed entity. They are simply the observed way things work. A law is nothing without a law giver. God's laws are God's way of doing things. It is quite unscientific to think of him as working in the past, winding up the universe, setting it going, and then leaving it to run itself. The latest voice of science is far more like that of Paul in affirming, "In Him we live and move and have our being."

The Newer Thought of Matter. The more we know about the nature of matter, the less material seems the universe. The most solid substances that we know are seen to resolve themselves into whirling centers of force. The very atom is no hard round unit of which matter is built, but a whirling universe of force with spaces relatively great like those between the stars. In such a universe of moving forces it ill becomes any one to talk of possible and impossible, of laws of nature in which God has tied himself fast.

The Universe Living. The universe, as Professor Jacks has said, is a living universe, "the garment of God." He is eternally present, forever upholding all things by the putting forth of his present will. The old Hebrew's idea of God is a

good deal more like the latest theories than is the attitude of the man who takes his stand in a material universe which seems to him to negative the spiritual.

God Transcendent. God transcends all that he has made. He is not only in nature—He controls nature. The whole universe is moving to express one purpose, which is his present will, and he is able to direct nature to his own vast ends.

We are not helpless in the material universe. We study it and by obeying its laws we learn to control them. Neither is God helpless with his own laws, but uses and shapes them.

The illustration has been given of two men walking on the sea shore. One spoke of the immutability of the laws of nature, and pointing to a stone he said, "You see that stone? It has been cast far up on the beach by the action of the waves. Nothing can alter the laws which put it there."

"*I* can," said the other, as he stooped and picked it up and carried it farther up the beach.

The trouble with our difficulties about prayer is that we take too mechanical a view of the universe, and to small a view of God. Here, as everywhere, the Lord Jesus is our guide. He was never perplexed or over-awed in the presence of nature. He knew his Father, knew that those who came to know God and Jesus Christ whom he had sent had—not

would have—eternal life, and that all things were possible. We need not fear to stand with Christ fearlessly, and wait until science comes around to his view of things.

(4) Prayer Is Confident Asking. The whole atmosphere of the gospels is strange and surprising. Not the least strange is Jesus' teaching about *confident* asking in prayer. To one who will read over his parables and his teaching about prayer, without attempting to pare them down or explain them away, a new world is opened.

Jesus confidently teaches that if the disciple abides in him—lives in him—lives for him,—devotes himself wholly to him,—follows him as Master and Lord—he may ask whatever he wishes and it will be done. Everything that is asked in his name, that is in his spirit, according to his will, in harmony with his purpose, shall be done for the disciple so asking. Even great obstacles like mountains shall up and into the sea, and nothing shall be impossible. When two or three disciples shall harmonize their petitions, it shall be done.

The only limits are those imposed by likeness, by oneness of purpose with him, the living Head. Not to aliens and strangers does he give this key of faith, but only to those who are his own, sustained by his will, feeding on himself, reproducing him in the world. These may enter a new world. They

may pour out their desires into a Father's ear with confident expectation of an answer. It pleases their Father to have them thus confidently expect, for it is God himself who inspires such a petition:

"If we ask anything according to his will, he heareth us. And if we know that he hears us whatsoever we ask, we know that we have the petitions that we desire of him."

The Prayer of Faith. Jesus, and in fact the whole New Testament, teaches that successful praying is conditioned upon faith. What we believe we have, we *already* have. In faith, which is God's own gift, we so cooperate with God, so enter into that secret of the Lord which is with those who fear him, that we ask with a child's confidence, knowing that the response is sure. Our faith has its roots in nothing else than in the truth of God himself. We bring nothing, contribute nothing, ourselves, except a child's heart of trust that what our Father has promised he will surely fulfill. To this prayer Jesus places no limits. It lays hold of all the resources of God. It works miracles, because it is itself a miracle of grace.

Let Go and Let God. It is just here that the gospel meets its most stubborn resistance. Human pride and human reason will not accept anything at once so humbling and so simple. But here the demand of the Christian Gospel, includ-

MRS. CHARLES P. TURNER

Philadelphia, Pennsylvania, 1839-1924. Became a member of the Woman's Foreign Missionary Society of the Presbyterian Church in 1871 and was its president from 1890 to 1904, but its leader for thirty years. Queenly in appearance, beautiful in character, wise in judgment, with a passion for missions, unfeigned spirituality, power in prayer.

ing in it the whole testimony of Scriptures, is wholly uncompromising.

"If the prophet had bid thee do some great thing," said his servant to the scornful Naaman, "wouldst thou not have done it? How much rather, then, when he saith to thee, 'Wash and be clean.'"

"For by grace are you saved through faith, and that not of yourselves; it is the gift of God." *Eph. iii:8.*

"This is the work of God, that you believe on him whom he has sent." *John.*

The very hardest lesson for human nature to learn is to commit its all into the hands of a faithful Creator, and to look up in simple faith and dependence unto a God who will *work in*, what we are to *work out*. The science of prayer is simply to let go of self, and let God do for us what we are powerless to do for ourselves.

"The possibilities of prayer are the possibilities of faith. Prayer and faith are Siamese twins. One heart animates them both. Faith is always praying. Faith must have a tongue by which it can speak. Prayer is the tongue of faith. Faith must receive. Prayer is the hand of faith stretched out to receive. Prayer must rise and soar. Faith must give prayer the wings to rise and soar. Prayer must have an audience with God. Faith opens the door, and access and audience are given. Prayer asks. Faith lays its hand on the thing asked for." *Bounds.*

(5) Prayer is Working. Perhaps the greatest contribution of the Bible to our thought of prayer is its revelation of prayer as a form of energy, or work. This thought breaks out again and again in the letters of Paul, in James' great word,

"The glowing, competent prayer of a man of character is mighty in its working."

and in the thought and deeds of Jesus.

Radiant Energy. The discoveries of science, these last days, help us to feel the force of the Bible teaching as no earlier Christians ever could. They walked by faith; we also walk by faith, but are immensely helped by the discoveries of science. The discoveries regarding radiant energy give us the X-ray, radium, and all the world-upsetting applications of the same. We can see through solid bodies; we can hear across the uncharted spaces of the air, speeches and concerts from distant lands.

Not only is radiant energy being harnessed to do man's bidding, but electrical power is soon to be harnessed to heat and light and transmit its force to lift and heal humanity. Progressive discoveries have revealed ever finer forms of force, ever more mysterious forms of energy. To them we would add another force hardly more mysterious, infinitely more powerful, prayer. Why should it be thought impossible to a generation that listens to the

vibrations of a human voice speaking a thousand miles and more away, that the vibrations of prayer should be felt around the world? Could our coarse eye-sight discern, we should see fine waves of spiritual energy spreading from one who kneels in prayer, as the waves of energy spread from a transmitting station.

Prayer, Coöperation with God.

If prayer is coöperation with God in order to get his will done in the earth, many mysteries are made plain. "Why, if God is good and knows better than I do, the things best for me, does he refrain to give until I ask?" Perhaps because your asking releases a force that he can use in his vast business; perhaps it is a sort of making the connection that is itself the condition of releasing the energy; perhaps the reason that the Kingdom comes so slowly is because men refuse to put forth such a demand of faith as would enable the will of God to run sweetly through all its empty channels.

Illustrations.

There are many illustrations, in many phases of human experience, that may serve to make this plainer. There is water power, for example. Water power does not develop great electrical energy unless there be either height or mass of water. If a slender stream falls upon a turbine from a great height, much energy will be developed; or if a great mass of water fall from a small height upon the waiting

turbine, great power will be generated. At Keokuk a million horse power is released, though the dam is only about thirty feet high. The Takakaw Falls, though of comparatively small volume, develop great energy, for they fall from a great height. The prayers of the saints have power because of their elevation; the united prayers of many ordinary Christians are powerful because of their mass. But what shall we say of the prayers that have neither height nor mass, but are only a feeble trickle of prayer falling through listless fingers? No wonder they are powerless.

Again, you hear the remarkable concerts by radio if you are properly tuned in. For sending and receiving you need sensitively adjusted instruments or you do not catch the vibrations that through eons of time have been beating upon our dull ear drums. Even so we are unconscious of that silent ocean of prayer whose tides have always been for the salvation of the race.

Objections. To the truth that prayer is a form of energy, that prayer changes things, men make querulous objection:

"Is it right that some one goes unblessed just because I do not pray for him?"

Is it right that a child starves because it has no mother to nurse it? or grows up ignorant because it has no teacher to educate it?" Is it right that if I fail to sow, I get no crop?

The world is a great working together; if man fails in his part, it must suffer loss. For we are in a rational world. The only way we learn is by our mistakes. The world's prayerlessness has cost our race dear. But God will not interfere to do by magic what he is willing to do by law. Men freeze and starve by a waterfall that may easily be harnessed to heat and light them and run their engines. By and by they learn, and then they taste the rich bounty of their Father's provision. So to those who will not pray the universe makes a small response because they have not learned to tap the reservoirs of power.

Even so God waits on our learning to cooperate with him in prayer, for the salvation of a world. So long as we will use ox carts we travel at an ox cart rate. So long as we will use candles, we grope in a dim obscurity. So long as we fail to pray, the world is held prisoner to sin. Meanwhile the Son of God is come, and offers himself as light and food and water and air to all men freely:

"To as many as received him, to them gave he power to become the sons of God."

Throughout the ages, as men abjured self, followed him, trusted their souls to God as to a faithful Creator, he has shown himself faithful. Thousands to-day in every land know by personal experience that prayer is the mightiest force in the world.

A Call to Prayer. The circumstances in which we find our world constitute the greatest call to prayer that the world has ever known. One billion people, two thirds of the human race, nearly two thousand years after Jesus sent forth his apostles, are still without any knowledge of the Saviour. The testimony of the Christian nations of the West is marred by injustice, race prejudice, covetousness and immorality. More than a million children, in this the richest nation of the world, are denied opportunities for education, and sacrificed on the altar of greed. Prohibitory laws, the outstanding manifestation of America's idealism, are meeting such a widespread and determined opposition in their enforcement as to make of our country a byword and hissing among the nations. Our churches are tainted with worldliness and hypocrisy. More than 25,000,000 young people and children are outside the influence of any Sunday School, Jewish, Catholic or Protestant. Family religion is at a low ebb. Family worship, the daily reading of the Scriptures, the family singing of hymns, have almost disappeared. Disrespect of the Sabbath is widespread; and attendance upon the church services and upon the weekly prayer meeting are in most churches not half the membership of the church. All these and a hundred other threatening symptoms call

loudly for some remedy, some fresh stimulus to spiritual living.

Prayer the Unused Resource. Such a remedy is prayer. If God's people, those who profess to love him, would give half the time to earnest, believing prayer that they now spend in activities, a wave of spiritual energy would sweep the earth, that would hasten the coming of the Kingdom by centuries. Jesus' recipe is the recipe for present perplexities. "The Harvest is great, the laborers few," he said, "therefore *pray*." "*Therefore pray*." "THEREFORE PRAY."

Ezekiel's River of Faith. In Ezekiel's ancient vision we have a picture of the river of prayer. Ezek. 47; 1-13. You remember the picture. The prophet stands near the door of the temple, and sees waters issuing from under the threshold. As they run they deepen; waters to the ankles, to the knees, to the loins, waters to swim in, a river that could not be crossed over. The waters ran out of the temple toward the east unto the desert and to the dead sea, and as they pour on, even the dead sea is healed and freshened. "And it shall come to pass that everything shall live whither the river cometh." On each bank of the river are many trees for shelter and refreshment. Their leaf shall not fade, they shall bring forth new fruit every month "because their waters they issued out of the

sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine." Such a river is prayer. It rises in the hills of God, its sources are in him, from him; it flows to bless the world.

Water from the Hills of God.

Coming by train one day through the Snake River Valley in Idaho, I saw a transcript of this message written in mountain and plain. On either side were snow mountains. Between them meandered the river, through orchards bending with crimson fruit, through thrifty farms with clustering herds of fat cattle, among cabins gay with flowers.

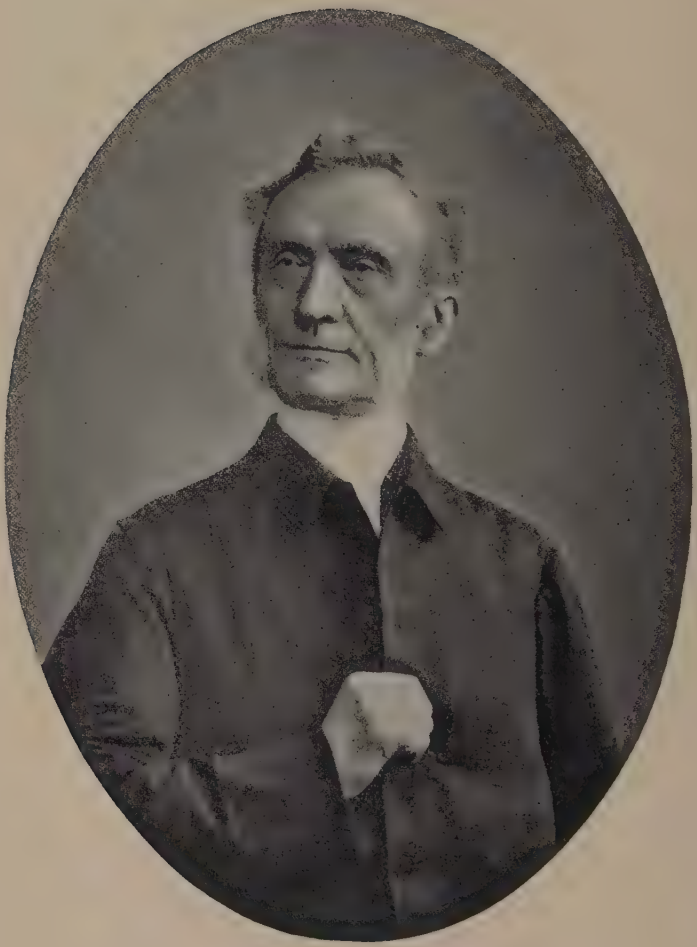
I said, "This is a garden of the gods," "Yes," said my companion, "but ten years ago this country was a desert that could not even raise good sage brush."

"What has made the difference?"

"Just water," he replied. "They brought the water down out of the mountains to the thirsty fields."

So God's world waits for God's children to build the flumes and laterals, to construct the ditches, that the water of life may go singing softly into many desert fields. God waits for us to provide the channels along which his waiting water may come to a thirsting world.

"Thus saith the Lord, the Holy One of Israel, and his Maker, 'Ask me of things to come concerning my sons, and concerning the work of my hands *command ye me.*"



GEORGE MÜLLER

who built orphanages through faith and prayer.

READING LIST

Chapter II.

Prayer as a Force, *Maude Royden.* (Putnam.)
Discussion on the nature, power and reasonableness of prayer.

The Possibilities of Prayer, *E. M. Bounds.* (Revell.)
Considers prayer and the promises, prayer possibilities, prayer miracles, prayer and Providence, and answered prayers.

Purpose in Prayer, *E. M. Bounds.* (Revell.)
Emphasizes the value of praying always with all prayer and supplication.

The Way of Prayer, *Peter Ainslee.* (Revell.)
A book on the reality of prayer, together with a prayer cycle and a selection of prayer psalms.

The Power of Prayer, *Patterson.* (MacMillan.)
A selection of the Walker Trust essays on prayer—of value.

A Living Universe, *L. P. Jacks.* (Doran.)
Presents a view of the universe in which prayer is possible.

Redemption from this World, *A. G. Hogg.* (T. T. Clark.)
A profound study of the supernatural elements in Christianity. Will most appeal to those who have a good background in philosophy.

Creative Prayer, *E. Hermans.* (James Clark & Co.)
Chapter one contains most valuable discussion of prayer as a creative energy, "the central element in Christian prayer."

Concerning Prayer. (MacMillan.)
Papers in regard to the nature and value of prayer and to its difficulties. Chapter XII, Prayer and the World's Order, by A. C. Turner, is of special value.

The Unseen Leadership, *Stead.* (Doran.)

The Christian Doctrine of Prayer, *Hastings.* (Clark.)
An encyclopedic treasure house.

OUTLINE OF CHAPTER III

AIM: (a) To set forth the primacy of prayer as the method of missionary advance; (b) To show that prayer as a matter of fact has preceded every great missionary advance; (c) To urge the continued necessity of prayer in the prosecution of the great enterprise of the Kingdom.

I. (1) *Prayer precedes every missionary advance.*
Illustration, Brother Chang.
(2) *Prayer was the origin of Modern Missions:*
Work of Robert Miller.
Methodist Revival.
First concert of prayer.
Jonathan Edwards' call to prayer.
Organization of Mission Boards.

II. (1) *Prayer the moving cause of Pietism in Germany and Denmark.*
Work of Spener and Francke.
Mission enterprise of Frederick IV.
Ziegenbalg, Schwartz.
(2) *Prayer the moving cause of Moravian Missions.*

III. *Prayer back of missionary organization in America.*
The Hay Stack Prayer Meeting.
Organization of { Congregationalists. / Baptists.

IV. *Prayer.*
(1) *Mobilizes the Women* { Prayer Circles. / Woman's Union Missionary Society. / Women's Denominational Boards.
(2) *Brings great agencies into the field.*
{ Student Volunteer. / Mission Study. / International Missionary Organization.

V. *Prayer for Workers* { In China Inland Mission. / In Church of England Mission.

VI. *Present day need of believing prayer.*
(1) To complete unfinished task.
(2) To furnish supernatural force for a supernatural work.

VII. *Pray and expect.*

CHAPTER III

Prayer in The Strategy of Missons

"Advance upon your knees," *Neesima*

Prayer Precedes Every Missionary Advance.

In no realm does the primacy of prayer shine forth more regally than in the story of missionary progress. Every fresh putting forth of Missionary energy has been preceded by believing prayer. The seed of the missionary enterprise has been planted and has germinated in the hearts of believing, praying disciples. Since God is the Author of missions, and the Holy Spirit, the great administrator of missions, is also the inspirer of prayer, this ought not to seem a strange thing to us.

Yet we tend ever to forget it. Absorbed in the raising of money, the administrating of great trusts, the solving of perplexing problems, it seems as if the missionary enterprise depended upon us. We need to be called back again and again to the fact that through prayer we get the charter of our forward movements and their direction and success.

The Victorious Prayers of Brother Chang.

A story is told by Mr. C. E. Scott which illustrates in miniature the power of prayer in the larger strategy of the Kingdom, from the choosing of

helpers to the opening of continents. Brother Chang is a very humble Christian, under-sized, stoop-shouldered, minus his teeth, partly deaf, and halting in speech, yet the man is a battery of power through prayer. He wanted to bring the really big men of his village into touch with Christ. He had no money, no influence, so he prayed steadily nearly a year. He prayed that on a given date a band of Bible women might return to his village, and also for the presence of the foreign pastor and several native evangelists.

They all came.

He prayed that a crowd of heathen might leave their spring plowing and dragging and sowing, and come to listen to the teaching. They came.

There was no building large enough to hold the crowd he wanted to see gathered, so he prayed for a big "revival tent" to be sent. It came. The people of a neighboring village brought all that was needed, and put seats and lamps in position.

These meetings resulted in more than 3,000 men hearing the gospel, and in the local people paying all expenses. After the meetings, Chang felt the need of a Christian School and teacher; prayed and got both. He had long prayed for the conversion of his old mother. She was converted. He had specially prayed for favorable weather during the meetings. He got it.

So this one humble man who laid hold of God was

able to effect great things for God. In this one tiny incident, as in a cell of protoplasm, we may see the working out of the whole energy of prayer in the strategy of missions. Before all else the world needs men who will pray.

Prayer was the Origin of Modern Missions.

In 1723 Robert Miller, a Presbyterian minister in England, published a work in which he urged prayer as the first known means of the conversion of the heathen world. This book was soon followed by the rise of Methodism, whose first society was organized in 1739. The great Methodist revival which spread swiftly over the English-speaking world was the first evidence of the world-renewal of the Christian faith, and it began in the hearts of a little group of university students in Oxford, who used to meet for prayer and the study of the Scripture. A new zeal for the gospel, a new love to God and man, a new concern for the souls of men, a new joy expressing itself in stirring hymns, was the immediate outcome among the Oxford students, and throughout the Methodist revival.

Beginning of the Concert of Prayer.

In 1746 the concert of prayer for the conversion of the heathen world began to spread throughout England. A memorial was sent to Boston, inviting all Christians in North America to enter into a concert of prayer for a period of seven years. In 1747 Jonathan Edwards of Northampton re-

sponded by issuing a call to intercessory prayer on the part of all Christian believers, for the spread of the gospel. Thirty-seven years later this stirring pamphlet was introduced into the churches of England by John Sutliffe in the Northamptonshire Associational gathering of Baptist ministers. Following the reading of the appeal he moved that all Baptist churches and ministers set aside the first Monday of each month for united intercession for the heathen world. John Ryland of Northampton drew up the plan, in which the following words occur:

"Let the whole interest of the Redeemer be affectionately remembered, and the spread of the Gospel to the most distant parts of the habitable globe be the object of your most fervent requests. We shall rejoice if any other Christian societies of our own or other denominations will unite with us, and we do now invite them to join most cordially heart and hand in the attempt. Who can tell what the consequences of such a united effort in prayer may be?"

Founding of First Missionary Society.

The first visible "consequence" was in the meeting of twelve Baptist ministers on October 7, 1792, in the back parlor of the Widow Wallis, to organize a society for the evangelization of the heathen. As an evidence that they meant business, they proceeded to take up an offering of £13, 2/ and 6d. to launch the enterprise. Thus was founded the

first of the great modern missionary societies of the English-speaking world. It sent out as its first missionary, William Carey.

Other Missionary Organizations.

Following this in rapid succession, as part of the same world movement, born of the same prayer-purpose, came the London Missionary Society (Congregational), 1795, The Scottish and Glasgow Missionary Societies (Presbyterian), 1796, the Netherlands Missionary Society (Dutch Reformed), in 1797, and in 1799 the organization which in 1812 became the Church Missionary Society (Episcopalian), today the largest and most powerful of all missionary agencies.

All Denominations Share in Prayer Impulse.

It is to be noted that all denominations shared in this prayer impulse. Though the Baptists in England led off, they had been induced to organize in prayer by the pamphlet of Jonathan Edwards, a Congregationalist. Their treasurer and one of their chief leaders, Samuel Pierce, had kindled his missionary enthusiasm at the torch of Thomas Coke, one of the apostles of Methodism. At his own expense this Bishop Coke had crossed the Atlantic eighteen times in the furtherance of the Gospel. He offered himself to the Conference as a foreign missionary; got little sympathy, but finally in 1814, after contributing £6000 out of his

own purse, he was permitted to set sail for India. He died at sea.

There is something inspiring in seeing in how many hearts, in how many communions, God kindled the flames of intercessory prayer, and through them inaugurated the world-shaking enterprise of foreign missions.

Genesis of the Mission Enterprise in Germany and Denmark.

We have considered the missionary revival only in England; but it must never be forgotten that a similar work of God, through prayer, was wrought much earlier in Germany and Denmark. The first Protestant missionary, Ziegenbalg, antedated the movement in England by eighty-six years.

Rise of Pietism.

Prayer runs like a golden thread through the story which connected Germany and Denmark in the rise of missions. The evangelical revival of the Protestant churches, after the debasing struggle of the Thirty Years War which they had waged for their very life, came in what is known as Pietism. The man who was to be the John the Baptist of this revival was Jacob Spener, who became pastor of the Lutheran Church in Frankfurt in 1666. He began to hold little group meetings in the parish for the study of the Bible and for prayer. These simple means aroused a fury of opposition and ridicule, and got for the adherents of the new practises the name of

"Pietists." The Pietists, finding themselves shut out from the universities, founded a new one of their own at Halle in 1691. Here came the man who was to be the inspirer and teacher of the new way of life, Dr. August Hermann Francke. Here he spent his life. He taught the necessity of conversion, the life of faith, the missionary ideal, embracing the whole world in its loving thought. Two of Francke's pupils at Halle were Bartholomew Ziengenbalg and Henry Peütschau. Both of these were men thoroughly committed to the missionary ideal, zealous preachers, and noted for their devotion to the Bible and to prayer.

The King of Denmark sends out Missionaries.

When Frederick IV came to the throne of Denmark in 1699, he began to consider the souls of his subjects in Tranquebar, South India, in a colony on the southeast coast, acquired by the Danish East India Company. The court preacher told him of the missionary zeal in the University of Halle, and of these two young students who were eager to be sent as missionaries to the heathen. The king sent for them; they were ordained in Denmark, and sent out to India Nov. 24, 1706.

Career of Ziegenbalg.

Later, meeting with much opposition from orthodox church members in both countries, Ziegenbalg returned to plead his cause. He made friends everywhere, in both

Germany and Denmark. He crossed into England and was received by George I and the Archbishop of Canterbury. His influence spread even to America, through the correspondence he had with Cotton Mather. His work and that of Schwartz was alluded to by William Carey in one of his great missionary sermons.

Other Missionaries. Other missionaries who belong to this period of early awakening are Hans Egede, who sailed from Denmark under patronage of King Frederick IV, for Greenland, in 1721, and Friederich Schwartz, who departed from the same country to India in 1749.

Zinzendorf and the Moravians. Moravian missions, one of the most remarkable in the world, were founded by Count Zinzendorf of Saxony, to whose domain some refugees of a hidden and persecuted Protestant sect, the Bohemian Brethren, or *Unitas Fratrum*, had emigrated. Here these settlers from Moravia and Bohemia founded a village, Herrnhut (Watch of the Lord), and hither they continued to come until there was a church of about 400. Zinzendorf became their leader, and in a life of prayer developed such an outpouring of missionary zeal on the part of the little church as has been the wonder of the ages. A continuous succession of missionaries streamed out of the church into Greenland, the West Indies, North America, and Africa.

"Zinzendorf approaching the West India Islands said to the group of humble Herrnhütters with him on deck, 'What will you do on landing if you find that all your brethren who came here months ago to work among the slaves have perished?' They answered, 'We will take their places.' The Count exclaimed, '*Gens aeterna*—these Moravians!'

"In that memorable saying he spoke a larger truth even than he thought. They had been begotten of generations of ancient Bohemian Brethren—and they of Hussites—and they of Cyril and Methodius—and they of a people from whom the word of the Lord sounded forth not only in Macedonia and Achaia, but in every place—and they of a man who counted not his life dear unto himself so that he might testify the gospel of the grace of God—and he on the way to Damascus had been begotten by the spirit of Jesus the Son of God." *Barnes.*

The Mission Enterprise in America.

As the Great Commander began, in response to believing prayer, to quicken his church in Europe and Great Britain, waves of power continued to spread until they reached America. During the first decade of the nineteenth century religion was at a very low ebb in America. Deism and infidelity were in control among the educated classes; Christianity was looked down upon in the universities. But at such a time God used a group of young college men, banded together for study and prayer, to rouse the churches.

The Haystack Prayer-Meeting. When in the summer of 1806 a thunder shower drove to the shelter of a haystack five students in Williams College, nothing was more improbable than that anything they could do or say should have echoes heard around the world. They had been talking of the spiritual darkness of so large a portion of the world and had been debating the bearing of Christ's last command on their own lives. As they waited for the shower to end, Samuel J. Mills proposed that they devote themselves to sending the gospel to the heathen. In response to the objections of his comrades, that this was too great an enterprise for them to undertake, he said, in words which will never die, "We can do it if we will." Then they knelt down and prayed, and, the shower being over, went quietly home. The people whom they passed were unaware that a crisis hour in the history of the world had come.

The Missionary Awakening of America.

The task to which they had devoted themselves seemed quixotic. Not a denomination in the United States had an organized missionary society. The views of the majority of Christians was opposed to such an enterprise. Money was not abundant. There were few avenues of publicity, and most of the heathen world was tight locked against the gospel. But God could use these men, and he did. They formed a brotherhood which met regularly

to pray for the conversion of the heathen world. Later, in Andover Seminary, three other like-minded men joined them. Out of that little group God chose those who should be the pioneers of a world enterprise. Their prayers and their faith led directly to the organization of the two oldest foreign mission societies in the United States, the Congregational and the Baptist. Indirectly their little rill of prayer and faith became the mighty river of Foreign Missions in which their country was to bear the leading part in all the world.

Mobilizing the Women. In 1861 the first Woman's Board of Foreign Missions was organized in New York. The Woman's Union Mission Society, as this organization was named, brought the organized womanhood of the church into the work of missions, and was itself the successor of many small praying bands of women in many churches throughout the country.

An Apostolic Succession of Movements. How the stream of prayer flows on, hidden, but making all the desert blossom. Beginning about ten years after the organization of this first society came the organization of the denominational Women's Boards of Missions. One generation after the women began to organize in 1861 to pray and to give for missions, the Student Volunteer Movement was born; a generation later, in 1900, the International, Interdenominational Missionary

Movement was born in the Ecumenical Conference in New York.

At that same time and place, out of the prayers of the women came the beginning of the United Study of Missions, and out of that all the vast modern study of missions.

Student Volunteer Movement.

The young men had not gone to Northfield for a missionary conference in 1884, but all unknown some of their number were uniting in prayer for just that purpose. The fire fell; more than a hundred volunteered for foreign service, and one of the mightiest mission agencies, the Student Volunteer Movement, was begun.

All Began in Prayer.

As you trace the missionary movement step by step, you can see that every forward movement was ushered in by the prayer of faith; societies were organized, movements inaugurated, leaders developed.

Prayer the Method for Thrusting Forth New Workers.

One of the primary necessities of the missionary movement is workers, and here we are left in no doubt about prayer. It is Jesus, our Master, who says,

"The harvest truly is plenteous, but the laborers are few, therefore pray the Lord of the harvest that he will thrust forth laborers into his harvest."

Our way, said a great preacher, would be to say,

"The harvest truly is plenteous, therefore organize, therefore take up a collection, therefore agitate." Jesus says, "Therefore pray." From the time he said the words to this present all fresh sendings forth of missionaries have been preceded by prayer, sometimes hidden, sometimes open. It was after the church in Antioch had prayed that the Spirit said, "Separate me Barnabas and Saul," and the church was enabled to take that first most momentous step in the winning of the world to Christ.

The modern missionary enterprise needs to pray for laborers quite as earnestly as did the church of the first century. There is moreover a danger lest unprayed for volunteers be not of the true missionary succession; lest they be called rather by adventure and the spirit of daring, than by the Spirit of God. Our real missionaries are recruited through prayer.

Prayer by the China Inland Mission.

In the year 1880 for example, the leaders of the China Inland Mission began to be in need of workers. Opportunities were opening on every side which they could not enter. The missionaries agreed to pray for recruits. They surveyed all their stations and found that they really needed seventy new missionaries in addition to the one hundred already on the field. They prayed for them to be sent out within three years to such and such definite

openings. After they had prayed they thanked God for the answer to their prayer, and trustfully went about their business. Within three years not seventy, but seventy-six new missionaries were in the field.

A Second Call for Workers and Money.

In this same mission, in 1886, they prayed for one hundred missionaries to be sent out within the year; and for one hundred thousand dollars. They asked that the money might be given in large amounts, as many contributions would necessitate additional helpers in the accounting department. Again they thanked God for his confidently expected answer. Again it came; more than half the amount needed was given in only eleven gifts.

Experience of the Church Missionary Society.

In 1884 the Church Missionary Society had a pressing need of new recruits. They appointed a day of special intercession to meet the need. On the day before, the Secretary was called to Cambridge University, where a revival was beginning. Before midnight more than one hundred picked university men had volunteered.

—*Isa. ixiv, 24.*

Praying for Open Doors.

Some of the older people can remember the days of the old-fashioned "concert of prayer," how the burden of the prayers used to be that God would open doors of nations long closed to the gospel. At a time

MRS. KATHERINE SEATON EWART

First President of the Woman's Missionary Society of the Presbyterian Church in Canada. "She was pre-eminently a woman of faith and prayer." A devoted worker for more than forty-three years.

when Asia, South America, Africa and the Island World were tightly shut and bolted; when missionaries were not permitted at all in the interior, and only in a very few treaty ports; when fear and antagonism were all but universal, the burden of prayer was laid upon the Church for open doors.

Those Prayers Answered. Thank God, we need pray those prayers no more. The doors are open wide, all of them. Hardly a shut-away nation remains outside of the sound of gospel bells. It is almost impossible for us to think ourselves back into that constricted world when the Church began to pray for a highway in the desert.

The Annus Mirabilis. A. T. Pierson speaks of that *annus mirabilis*, "year of wonders," in which the answers came in like a flood:

"During the year 1858, Japan, after two centuries of sealed ports, made treaty with Great Britain; China enlarged the rights conceded sixteen years before; India became part of Britain's world-wide empire, and zenanas were penetrated by Christian women; Italy laid the basis of her new era of freedom; Mexico threw open her doors to the Protestant missionary—all this and much more within a twelve-month. In that one *annus mirabilis* two-thirds of the entire population of the globe were suddenly brought within the reach of a full Gospel and an open Bible. It was that same year that the week of prayer began, upon the recommendation of the missionaries in Lahore, and how quickly the answer came!"

God's Providential Preparation for the Gospel. In a hundred ways God has been answering the prayers of his true lovers and cooperators. The same Holy Spirit who taught Bezaleel and "filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work," has been at work in the hearts of men. He has inspired some to invent steamships, and telegraphs and wireless; some he has taught to tunnel through the mountains and to construct great railroad and strong bridges; some he has fitted to fight disease and pestilence and to conquer it; great traders he has equipped to plan wonderful plans by which the whole world is so related that the doors of brass have to open and all this has he done that he may make a way for the gospel. Every mountain shall be brought low and every ravine filled in, every rough way shall be made smooth and every crooked, straight, so that the chariots of King Jesus may have a plain path on which they may run swiftly.

Present Need of Believing Prayer. All this praying and prospecting is not of the past, but of the future. Greater rivers are to be crossed than ever our fathers crossed in faith. More terrible wildernesses are to be conquered than ever they

subdued. Mightier tasks wait the Church of today than ever the Church of the past achieved. And these all need for their winning and their realization a Church that has learned how to pray.

Some Unfinished Tasks. Consider those vast stretches of the Sudan ungospelized. Think of those millions of Indians in South America unevangelized. Gaze on the two hundred millions of Islam unreached, unattempted even, in any way worthy of the power of Christianity. Take into your heart the millions in lands nominally Christian, quite outside even the plans of the churches. Brood over that spirit of Anti-Christ that rears itself against our Lord. And as you gaze and consider and think and brood, let the passion in the heart of God that goes ever seeking a man who will work his wholesome will among men, find you and grip you and drive you to your knees in an agony of believing prayer.

Our Reliance—God. For this mission cause is too great for human strength. Were it not that we go forward relying on God, we are defeated already. The crude arithmetic of the crowd has it all figured out:

"What do these feeble Jews? Will they fortify themselves? Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of the rubbish which are burned?

"Now Tobiah the Ammonite was by him, and he

said, 'Even that which they build, if a fox go up, he shall even break down their stone wall.' " .

Like the little band who built the wall under Nehemiah's leadership, we will make our prayer to our God and as we build, hold a weapon in our hand, the mighty sword of the Spirit. Defeated by ourselves, through our prayer to the Mighty God who fights for us we are invincible.

A Supernatural Work Demands Supernatural Methods.

Our work is supernatural. Christianity itself is a supernatural faith. Only as all our springs are in God shall we conquer. But in Him we are invincible. "They that be with us are more than they that be with them." All authority is given to Christ. He has given us power that is mighty to pull down strongholds. Faith and prayer can do anything—anything—anything.

Illustrations of Prayer in the Smaller Fields of Missions.

Lest it may seem that all our illustrations are taken from the past, or concern themselves with the wider aspects of missions, it may be well to refresh our heart with the happenings in the smaller fields of missions, and in our own time. To these few illustrations countless additions may be made from the experience of the various churches and individuals.

(1) The Telugu Mission.

Take the work among the Telugu people, a Dravidian race of South India, among whom and among the Tamils, a

neighboring people, the Lutherans, the Congregationalists, the Baptists, the Methodists, the Dutch Reformed and the Church of England are at work. In the earlier days of one of the missions there came the long hoped-for turning to the Lord. On one day there came to Dr. Clough, the leader, two delegations, one from the caste people, the other from a wretched out-caste village. Both delegations asked for baptism, and professed their purpose to throw away their idols and to receive Christian teachers. When the caste people saw the out-castes approaching, they said, "If you receive them, you can not have us."

The Missionaries Seek God's Guidance.

The missionary asked time to decide. Did Christ's will compel him to reject this great group, attractive, well-dressed, intelligent, for the sake of these filthy, illiterate, morally degraded villagers? After talking the matter over with his wife, they both withdrew to their closets to enquire of God what his will was. Both opened their Bibles at *Cor. i, 26-29*:

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God

chosen, yea, and things which are not, to bring to nought things that are that no flesh should glory in his presence."

Coming out of their rooms with God's answer, they communicated their decision to the caste people, who turned sadly away. For fifty years the door to the caste people has been closed, but just recently a great movement is beginning among them, as they see the miracles that God has wrought among the outcastes through their acceptance of Christianity.

Prayer Prevented Christianity from Becoming a Caste.

Thus did God, through prayer, make his will known to his servants, when human wisdom would have given a very different answer. It is only after a long time that we can see how the purpose of God was working out good for all, caste and outcaste together. If the "sensible" course had been followed, the caste people would have come, the out-caste have been shut out, and Christianity in South India have become one of the innumerable castes.

"Prayer Meeting Hill."

Take another illustration in this same mission. At a time of great discouragement during the last days of 1853, the missionaries and three of their Indian helpers climbed to the top of a great hill that overhung the town of Ongole, there to pray as the sun rose. From every side of its scrubby eminence there was

a prospect over the wide, populous plain, twinkling like the Milky Way with thick clustered villages. In that thronging plain there was not one professed Christian.

Very early in the morning, as it began to dawn toward the first day of the new year, the little group climbed the hill to be alone with God. Let the story of what happened be told by the faithful Bible woman, Julia of Nellore:

"First we sang a hymn and Father Jewett prayed. Then Christian Nursu prayed. Then Father read a portion of Isaiah, fifty-second chapter. 'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace.' Then Mother Jewett prayed, then I prayed, and then Ruth prayed. After we had all prayed, Father Jewett stood up and stretching out his hand, said: 'Do you see that rising piece of ground yonder, all covered over with prickly-pear? Would you not like that spot for our mission bungalow and all this land to become Christian? Well, that day will come.' Then we all spoke our minds, and just as the meeting closed, the sun rose. It seemed as if the Holy Spirit had lifted us above the world, and our hearts were filled with thanksgiving to the Lord."

Their Prayer Answered.

Thus in the power of the Holy Spirit they claimed that land for God. Like a long beam of morning light the answer to their prayer creeps across the years. More was

done for God in that hour of creative praying than in long years of activity. Today there are hundreds of Christian villages on that very plain. There are many thousands of Christians, there are schools, hospitals, a theological seminary, a Bible training school and numerous other Christian agencies.

A Prayer in Burma.

A similar scene was enacted in Burma, when a missionary who could not sleep rose and went out into the flooding moonlight in which the landscape was sleeping. He found an opening through the hedge that surrounded a piece of land that lay along a rocky ledge overlooking the town. There he saw the vision of the first and only hospital for mothers in all that vast mission. Kneeling, he asked of God that on that very plot of land a memorial maternity hospital, in memory of the pioneer medical missionary, Ellen Mitchell, might be built. Then he thanked God for the answer and went home to wait in quiet confidence, but with no apparent prospects of success, until seven years afterward, in a perfectly natural way, the apparently impossible was accomplished, the hospital was built and a new chapter was written in the story of Christ's conquest of Burma.

Founding of the Union Christian Colleges for Women.

One of the clearest instances of God's answer to prayers that had their source in him is the founding and later the equipping of the Union Christian Colleges for Women of India,

MRS. STUCKENBERG

First President of the Woman's Society of the Lutheran Church.

MISS KATE BOGGS

First missionary of the Woman's Board of the Lutheran Church—later as Mrs. K. B. Shaffer "editor and educator" in this country.

DR. ANNA KUGLER

Pioneer medical missionary of the Lutheran Board to India, who prayed her way to the field through great difficulties and still continues her

China and Japan. In 1913 the project seemed like the airy fabric of a dream, the obstacles almost unsurmountable, the will to cooperation lacking, the money not in sight. But the very year after the war opened found the President of Madras on her way to open the school, Ginling opening soon after, and plans well begun for three others.

Doveton House Purchased in Madras.

When a year after Madras had opened under the frightful handicap of the war, it outgrew its rented quarters, the possibility of buying new quarters looked hopeless. But God, who knew the end from the beginning, had been planning. He called one of his beloved daughters, Laura Spelman Rockefeller, home. Her will disclosed preparations that had been made long before. The twenty-five thousand dollars assigned to the higher education of Indian women was voted by the Board, in whose custody it had been left, and the news reached India the very day that a wonderful old estate was to be sold at Madras. The property, beautiful, stately, well located, and suitable, was purchased and the girls moved in. Again and again, in answer to believing prayer, God has met the needs of this growing college, where his Name is revered and his truth taught.

A Great Building Project.

The seven growing institutions met the inevitable needs of all expanding institutions. In faith the Boards who had covenanted together to support these infant

colleges began the campaign that should supply the needs for land, buildings and equipment. With prayer preceding them, companying with them and following them, the women went forth and raised the entire amount, $3,000,000. Of this amount one-third was the gift of husband and son in memory of this same woman of God whose gift had helped to found Madras and Vellore, Laura Spelman Rockefeller. But two million dollars to be raised in small gifts, from a scattered and uncorrelated constituency, as a gift over and above their regular gifts through their denominational channels, is a superhuman task. The women would have failed ignominiously had they not been led by a woman of prayer.

Orare et Laborare might well have have been her motto. She worked as if everything depended upon her, and prayed as if God were all. Those who worked with her learned how to work and pray as as they never had worked and prayed before. She said that in one of the darkest hours of the campaign, when it seemed as if every helper were failing her, and opposition was defeating her, one night on the sleeper in which she was speeding to her next appointment, God gave her His message:

"Back of it all was the unseen power loosed by prayer, not only prayers of the women of America but those of leaders on the field and girls who waited eagerly, praying for the day when there would be

room for them in the new colleges. This factor all have recognized, for from the human side the task seemed impossible. We believe that united prayer has been the force that won success. Over and over human plans and hopes failed or were only partially successful. We at last came to the sure knowledge that 'God was on the field when He was most invisible.' At first it seemed that so many Boards and women could not fail, but Boards were more than ordinarily burdened, many could only help indirectly, some could not help at all, and some could only lend their interest and such women as could be spared for very limited service. It was a constant surprise to find out God's reserves and His directions for a campaign of this sort. One worker, who travelled almost constantly, found her 'Daily Light' an indispensable, never-failing guide. In a dirty noisy hotel in a frontier town at the close of a hopeless meeting, at the midnight hour, a zero hour of loneliness and depression, this flash of light left her heart aglow. They were the Master's words, 'And He that hath sent me is with me, the Father hath not left me alone if I do those things which are well pleasing in His sight.' Another hour just before the close of the campaign when a large amount of money still was lacking, nearly $400,000, and the local situation was discouraging, the temptation came through sheer weariness to give it up. But that very day came the message in the daily textbook, 'Let us run with patience the race that is set before us looking unto Jesus the author and *finisher* of our faith.' Who could give up a task when He is finisher as well as author?

The entire amount came much from unexpected sources."—*Report, Union Colleges of the Orient.*

When one thinks what these seven institutions mean to the 750,000,000 of women and girls of the non-Christian world, and through them to the cause of Christ, a fresh realization comes of the mighty God, who makes even the wrath of men to praise him, and who in the darkness is keeping watch above his own.*

Expect and Pray. "Expect great things from God; attempt great things for God" was William Carey's watchword. Only as we reverently realize our absolute dependence upon God, and in filial love give ourselves to cooperation with him for the salvation of the world, will we be able to write heroic chapters in the story of the world's redemption.

A young man said to Phillips Brooks, "Is conscious, personal fellowship with Jesus Christ a part of Christianity?" "Conscious, personal fellowship with Jesus Christ *is* Christianity," replied Dr. Brooks with conviction.

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* An inspiring report of the Building Committee who raised this great fund, and of the uses to which it was put can be purchased for ten cents from Miss M. H. Leavis, West Medford, Mass.

Why Our Enterprise Halts. Our vast enterprise of winning the world for Christ halts and falters for need of the one thing that will speed it forward, conquering and to conquer—the spirit of believing prayer.

He is able;
He is able to do all that we ask;
He is able to do more than we ask;
He is able to do much more than we ask;
He is abundantly able to do much more than all we ask;
He is abundantly able to do much more than all we ask or think, according to the power that works in us.

ANSWERED PRAYER

Answer to prayer depends not nearly so much upon what we are able to do with God as upon what God is able to do with us. When we allow God to control our lives, out thoughts, our wills, our very desires, we shall not send up petitions that He cannot grant. There is a safety clause in the promise of Christ, "Whatsoever ye shall ask in my name, that will I do." It is the condition, "in my name." To be in Christ's name is to be incaged in His very being and identity; so that it is no longer "I live, but Christ liveth in me." Prayer that springs from Christ's domination of our lives is prayer that means power. To be mighty in prayer means to let God be mighty with us. To have power in prayer means to give God all power over us. When we let God have His way with us, we can be sure of having our way with Him. *Sunday School Times.*

An intercessory foreign missionary is a laborer who cannot go in person to the foreign field, but who has set himself apart to pray for definite details of the foreign missionary work.

Rev. Alfred E. Street, Hainan, S. China.

Doctor A. J. Gordon once said, "I used to pray often, 'Lord, have compassion on a lost world.' At last He said to me: 'I have had compassion; it is now for you to have compassion—I gave my heart, give yours.'"

When John R. Mott made his last trip around the world, studying the different missions and their deeds, some one asked him, "What is the greatest need of our missions to-day?" He said something like this. "It is not more men, not more money. It is more prayer."

WHAT THE LABRADOR DOCTOR SAYS

In the quiet of home, in the heat of life and strife, in the face of death, the privilege of speech with God is inestimable. I value it more bacause it calls for nothing that the wayfaring man, though a fool, cannot give; that is, the simplest expression to his simplest desire. When I can neither see, nor hear, nor speak, still I can pray so that God can hear. When I finally pass through the valley of the shadow of death I expect to pass through it in conversation with Him.

Wilfred T. Grenfell.

"Should we not do well to suspend our present operations and give ourselves to humiliation and prayer for nothing less than to be filled with the Spirit, and made channels through which He shall work with resistless power? Souls are perishing *now* for the lack of this power . . . God is blessing *now* some who are seeking this blessing from Him in faith. All things are ready if we are ready." *Hudson Taylor.*

READING LIST

Chapter III.

The Message of Sadhu Sunder Singh, *Streeter.* (Macmillan.)

Two Thousand Years of Missions before Carey, *Barnes.* (Christian Culture Press, Chicago.)

Story of early missionary enterprise—Chapter on the Annus Mirabilis.

Christian Epoch Makers, *Vedder.* (Am. Bap. Publication Soc.)

Life stories of great pioneers, Spener and Francke, Zienbalg and Schwartz.

Wonders of Missions, *Mason.* (Doran.)

Very vigorous, picturesque chapters on mission pioneers in their relation to the progress of the Kingdom. Chap. I, section III discusses the Annus Mirabilis.

Epoch Makers of Modern Missions, *McClean.* (Revell.)

Illustrative material regarding Martyn, Judson, Carey, Schwartz, Morrison, Moffatt, Duff, Hunt and others.

Outlines of Missionary History, *A. D. Mason.* (Doran.)

Story of beginnings of missions in various fields.

History of Protestant Missions, *Warneck.* (Revell.)

Missionary Enterprise, *Bliss.* (Revell.)

Story of the American Board, *Strong.* (Pilgrim Press.)

Apostles of Mediaeval Europe, *MacLean.* (MacMillan.)

The Decisive Hour of Christian Missions, *Mott.* (Student Volunteers Movement.)

Studies in Missionary Leadership, *Speer.* (Westminster Press.)

OUTLINE OF CHAPTER IV

AIM: To show the place that prayer has always held in the life of the missionary; to set forth some great experiences and experiments in the life of prayer; to study the principles and conditions of successful prayer; to apply to the conduct of missions these principles.

I. *Prayer, Primal in the Life of A Missionary.*
   1. In the life of Jesus.
   2. In the life of Paul.
   3. In the life of great missionaries.

II. *Outstanding Prayer Testimonies.*
   1. Immanuel Wichern
      - Founding of the Rough House.
      - Wichern's principles.
      - Prayer, the key.
   2. Pastor Gossner
      - Founds the Gossner Missions.
      - Sustains them through prayer.
   3. George Müller
      - His conversion.
      - His principles.
      - His record.
      - Conditions of Prevailing prayer.
   4. Barnardo
      - Founding of the Barnardo Orphanages.
      - Experiences in prayer.

III. *Prayer and the Missionary Societies.*

IV. *Prayer for the Missionaries.*

PANDITA RAMABAI

A great scholar, philanthropist and Christian. She prayed into existence the school for nearly two thousand widows at Mukti. We may expect this type in India—saint and mystic.

CHAPTER IV

Prayer and the Missionaries

Prayer in the Training of the Missionary. We are giving a great deal of attention to the training of missionaries in these days, and rightly so, but one of the fundamentals in that training is sometimes ignored. It is important that a missionary should be able to preach; more important that he should know how to pray; important that he or she should be a trained teacher, more important that he or she should be a trained pray-er; important that he should be an evangelist, more important that he should be a praying evangelist. Prayer being thus central in the equipment of a missionary we should expect to find that the great missionaries have been great pray-ers, and such is the fact.

Prayer in the Life of Christ. The first missionary, Jesus Christ, drew his breath in communion with his Father, prayed alway; prayed for his disciples, for the multitude; prayed before he healed, and after; prayed in the desert and on the cross, and taught his disciples that men ought always to pray, and never to faint.

Paul, Mighty in Prayer. His great apostle Paul, first of the long succession of missionaries, caught the very spirit of his Master, and was mighty in prayer. He pours out the wealth of his

affection in heart-broken prayers for his converts, he prays churches into being, he prays upon the deep, and in prison, and in the face of mobs. He enriches the literature of the world by his prayers:

"For this reason then I kneel before the Father from whom every family in heaven and on earth derives its name and nature, praying Him out of the wealth of his glory to grant you a mighty increase of strength by his Spirit in the inner man. May Christ dwell in your hearts as you have faith! May you be so fixed and founded in love that you can grasp with all the saints what is the meaning of 'the Breadth,' 'the Length,' 'the Depth' and 'the Height,' by knowing the love of Christ which surpasses all knowledge. May you be filled with the entire fulness of God!" *Moffatt.*

Praying Missionaries.

So, too, with the long succession of missionaries through the centuries. Raymond Lull prayed his way into Africa. Zavier died with a prayer for China on his lips. It was John Eliot, the great apostle to the North American Indians, who wrote "prayer and pains through faith in Jesus Christ will accomplish everything."

While he was cobbling shoes, William Carey used a map of the world as his prayer book, as he passed in review the long list of the nations who sat in darkness.

Livingston died on his knees, praying for Africa.

Bishop Hannington spent the last hours of his

martyr life in prayer, and died exclaiming, "I have purchased the road to Uganda with my life."

David Brainard prayed; "Here am I, Lord, send me; send me to the ends of the earth; send me to the rough, the savage pagan of the wilderness; send me even to death itself, if it be but in thy service."

"Be mine, dear Saviour, and I will be thine," wrote Count Zinzendorf when a tiny child.

"I'll tell the Master," said Eliza Agnew, the woman who was called "the mother of a thousand daughters."

Hudson Taylor drew his breath in prayer, and through prayer wrought miracles of grace.

John Hunt died in 1845 with a prayer on his lips for the Fiji Islands; "God bless Fiji! Save Fiji! Thou knowest my soul has loved Fiji!"

Adoniram Judson left the testimony that in all his long life he had never prayed faithfully for anything and been denied.

George Whitfield gave long hours to prayer, and read his Bible on his knees.

Prayer-filled Lives. There are certain lives that are so radiant in their prayer testimony to all missionary workers, and have been so influential on the mission field, that they must not be overlooked here. Two of them are Germans, Immanuel Wichern and John Evangelist Gosner, and two are Englishmen, George Müller and Dr. Thomas J. Barnardo.

Hamburg in 1832.

In the year 1832, in the city of Hamburg, there met four humble men who were considering the terrible moral condition of the city. Quarters of the town were stricken as with a moral plague. Young children, abandoned by their parents, were ranging the streets in unspeakable filth and degradation. The very name of religion seemed to have been lost in a "defiant, reckless, lustful ungodliness." The churches were empty, the gospel was a name. These men had sought to minister to the poor as they found their way through the horrible alleys and mysterious cellars of the city, where they burrowed.

Immanuel Wichern's Call to Service.

Immanuel Wichern,* one of them, a young Lutheran pastor, had made his whole soul sick with horror as he sought to rescue the children from the horrible pit and the miry clay. God showed him that the only hope was to get the children out of their old surroundings, and bring them into a real home where they could feel human love, and experience the saving love of God. He and his friends began to pray that God would help them to found such a home.

"We had only one treasure," they said, "the promise of our Gracious Lord." They talked little,

* The name appears as Immanuel Wichern throughout the Sketch of Stevenson from which numerous extracts are taken. In other works and in the Encyclopedia it is given as Johann Heinrich Wichern.

they prayed much. As they met each other on the street they would say, "Are you praying earnestly?"

The First "Rough House."

The Almighty Friend began to work. A gentleman gave them seventy-five dollars. Through a legacy $5000 came. A lady left a donation. Some servant girls were collecting their pennies. A journeyman shoemaker emptied out all his savings. Little by little obstacles melted, a house was acquired, and young Wichern and his mother took up their abode under the low thatched roof of the little *Raukes Haus*, "Rough House."

"And this man's work is to associate with rough, hardened lads, born and bred in crime, to shut himself up with them in the hope of winning hold upon their wild natures, to bear their coarseness and brutality, train them up through their ignorance, to be their companion, gentle and kind and frank to them. That is precisely what he has undertaken; surely a real, thorough, manly work. He says also that he has undertaken it by faith. They are to come to him, these shy, half-savage, free-living Arabs, out to this grave, modest little cottage, and to sit down and be taught. They must be fed and clothed. And he is to have no subscription lists, no charity sermons, nor annual donors, nor collecting cards, but he is to depend on the sympathies of Christian hearts." . . .

"And he sits there firmly in the sacrifice of youth he and the kind, true-hearted mother, looking out to the

winter days before him, and waiting for the lost children to be brought to his door." *Stevenson.*

"Jesus Christ," said Wichern, "is the founder of the Rough House."

The First Boys. We can not follow the fascinating story in detail. Twelve boys came asking a home. They varied in age from five to eighteen years; eight were illegitimate, four under the influence of criminal and drunken homes, most of them were known to the police, one had escaped from prison, one had sinned until he had become imbecile. All were wild and incorrigible. Lying and stealing were second nature. Others followed them like them, notorious pickpockets, vagabonds, house-breakers.

Wichern's Principle of Love in Action. Wichern's principle of reform was quite simple, like his principle of faith. They were to be placed under new influences, they were to be controlled, educated, won—all by loving them.

"What a sentimentalism! Perhaps not; it depends on what the love is. There is a love that came sweetly down from Heaven, and flowed out sacrificially upon the cross, and it melts the most rugged hearts into repentance, and under it the chief of sinners becomes an apostle of the Gentiles, and heathens such as they were in Ephesus and Corinth become Christians such as they are in the epistles of Paul."

The Influence of Hymns. There was a morning and evening worship. The Bible was read and hymns sung. "The singing seemed to penetrate the hardest with soft and blessed thoughts, and to lay hold on the tenderest part of their nature; so that, after work hours, they might be seen walking up and down by the hour, or sitting in the upper branches of the chestnut, and raising hymn after hymn."

First Fruits of Rough House. This is how the system worked; this love and forgiveness and Bible reading and hymn singing up among the flower spikes of the chestnut. These are the fruits of it among these first twelve:

"They have eaten their bread in honor; they have their children, their Christian household life; four of them settled in Hamburg; four settled elsewhere; two went seafaring. Of those three who have been specially mentioned, the first became a help and stay of the house; the second, a God-fearing, thorough man, with few capabilities but with strong practical sense, and an entire trustworthiness; the third, who was the terror of his mother and sisters, and of the other boys, and even a terror to himself, soon drew everybody's heart, and grew up a gentle and forgiving, but brave, strong, determined man."

Rough House grew and houses expanded until there were twenty, some for boys and some for girls.

Into this story we can not go, but we wish to study the principle of prayer at work in its support.

Prayer, the Key. "How did you get all the money?" people would ask Wichern. He replies:

"At the beginning we had to ask that question in another form, How *shall* we get all the money? and we had to answer it before going farther. Silver and gold," he frankly confesses, "I have none. But we work, and God blesses our work. And whatever else we want we pray for, and expect out of his rich hand, in certain faith that it is a faithful and true word He spoke when He pointed us to the fowls of the air and the lilies of the field. Whoever will hold this faith and abide in it by the grace of God, will have a marvelous watch kept over him even at this day; and what appears natural to others will come to him as a witness of the heavenly kingdom in which he has been set, and for which Christ has opened the eyes, and ears, and heart of His people." *Stevenson.*

Answers to Prayer. Let us instance just a few of the many evidences that Wichern was no deluded dreamer, but a trusted worker in the Kingdom of God.

In 1843 the lease ran out; it was necessary to buy. A suitable piece of land was in the market for 7000 marks, 3000 down. They had no money. The circumstances were laid before God. In full expectation it was determined to buy in His name. A few days after, news came that a Mrs. Pronotary

Schülter had bequeathed 3000 marks to the Rough House, and the money was now ready.

In 1853 was a time of great need and stringency. Eight thousand marks were needed, with none in sight.

"Now they will go down," sneered the ever present Sanballat and Tobiah.

"Where is now their God?"

After prayer a brief statement of their needs was inserted in the *Fliegende Blätter*, and the result committed to God. It was amazing. From all over Germany came the answer:

"A poor clergyman in Silesia sent half-a-dozen teaspoons; his wife, a necklace, and ten half-farthings from some beggar children whom she taught sewing. Some poor widows in Hamburg sent twenty-eight Hamburg shillings; an artisan from East Prussia, twenty francs, with Matt. XXV, 31-46, and this written, 'The Lord, who clothes the lilies, will not forget the little ones of the Rough House'; a class of poor children in the Duchy of Mark, thirty half-farthings; a circle of poor children in Berlin, fifteen shillings. 'Thanks,' wrote one round a fifty mark note, 'for the strengthening of our faith by the Rough House.' 'My mother,' wrote another, 'read the *Fliegende Blätter* yesterday, and told me to seal up ten crowns directly and send it.' 'Will you be able, in these hard times?' 'He who has sustained me sixty-four years, and given me more than I need, will not desert me now. Send it in faith.' A miner from Freiberg in

Saxony sent, greeting the whole house, and saying that down where he was, more than a hundred yards under the earth, there were hearts and hands raised to the Lord for it. From a poor Hamburg washerwoman there came nine groschen; and in a scarcely legible hand, 'I know you long, though you are not likely to know me; and I have been saving long, that I might send some pence for the dear children.' And a child wrote, 'I have no more money in my saving-box. I want to send something. I have learned to knit. I and brother have knitted a pair of stockings.' " *Stevenson.*

"A Fixed and Orderly Law."

Says W. F. Stevenson in *Praying and Working*, from which many quotations have been made:

"Some singular coincidences and unexpected aids may be passed over. They happen to every one. But why, whenever there is necessity for the prayer of faith, should one of these singular coincidences succeed the utterance of that prayer? Why should this happen with the regularity of a law? There is no disarrangement of ordinary laws, there is no departure from ordinary circumstances; leave prayer out of the story and one might say, *It is very singular*, and there would be no occasion to say more. But it is the introduction of prayer that removes the circumstances from the region of mere coincidence and happy accident; that shows them to be illustrations of a fixed and orderly law. The answer to prayer may come about as the most natural thing in the world, by hints thrown out in conversation, or the visit of a wealthy friend, or the

natural impulses of pity, by the operation of every-day motives and situations and events, and to those who watch it from without, it is an every-day matter. But *the secret of the Lord is with them that fear him;* they know that they are receiving that for which they asked, and that, unobtrusively as it comes, it comes by prayer. It is the existence of such a law and the belief of it which make it possible to establish by faith an Orphanage like Francke's, or a Reformatory like Wichern's. As the Rough House was built, so it stands." . . .

"As Thy Day, so shall Thy Strength be."

"It is a common thing for the housekeeper to say to Wichern in the morning, 'I have no more money to pay the reckonings'; and before the evening, or before the next month begins, he has received what was needed. Is this credible? Is it consistent with the relation between our life and God? Is it not fanatical? The most satisfactory and the briefest answer is the Rough House, as any one may see it for himself. 'I know,' says Wichern, 'that it seems to many wrong or even dangerous for a household, where hundreds must be daily fed, to have no more laid up than the sparrows. It is true, also, that whoever will remain sure of the power and riches of his faith must have learned it and felt it and lived it. But whoever lives it and feels it, the treasure chambers of our Heavenly Father lie open to him, and he has but to take in order to be inwardly certain that our God is a living God and Saviour of the body and the soul. Such is the hope and comfort with which we meet the future. As I write, we

are in urgent need; our need has no end; but then we know the better how the Lord alone is our help. I do not mean that in this respect ours is a special house, that other families do not enjoy the same care as our own. But I believe that whatever Christian household or person trusts the Lord utterly, and allows Him to be the only God and Saviour, although it be out of great faltering and weakness, that household or person shall never want, but shall have all it wants, even if it should obtain it through daily need and peril.' "

Story of Pastor Gossner Pastor Gossner's story is not less inspiring; he who was once a Romish curate in Bavaria, and who under God was to be the founder of a great Protestant Mission in faith and prayer. Out to the most unpromising and difficult mission fields he sent his bands of missionaries to teach and to preach the gospel of the Kingdom. Their instructions were simple and urgent:

"Believe, hope, love, pray, burn,
wake the dead. Hold fast by prayer;
wrestle like Jacob! Up, up, my brethren!"

The Unseen Kingdom. This unselfish, unconscious, unpretending clergyman with his few friends and his quiet ways did a work at which the world must marvel.

"But when it is remembered that, with few exceptions, the outfit and traveling expenses of the missionaries fell upon Gossner, and that there were never less

than twenty dependent on him for support, and against that is set his poor £1000 a year, and that itself not collected in any ordinary and certain way, but as people were moved to give, it will be seen that much remains unexplained, and, indeed, incredible to our common notions." . . .

"But there is a kingdom into which none enter but children, in which the children play with infinite forces, where the child's little finger becomes stronger than the giant world; a wide kingdom, where the world exists only by sufferance; to which the world's laws and developments are forever subjected; in which the world lies like a foolish, wilful dream in the solid truth of the day. Gossner had been brought into that kingdom; these questions were nothing to him; it was enough that he could kneel down and pray. Standing by his open grave, one said of him, and it was not hyperbole,—'He prayed up the walls of an hospital and the hearts of the nurses; he prayed mission stations into being, and missionaries into faith; he prayed open the hearts of the rich, and gold from the most distant lands.' And as for his sermons, the power of the words did not lie so much in the thoughts or in the art of the preacher, as in prayer. Prayer was his atmosphere; he could not live without it. So soon as he came to Berlin, he gathered a few round him for prayer. They continued in prayer while he lived." . . .

"By faith he preached Christ crucified in the Church of Rome; by faith he resigned his cure in Dirlewang rather than give up one jot of the truth; by faith he lived at Munich, and spread the good news of the

kingdom; by faith he went to Petersburg; by faith he was led to Berlin; by faith he sustained the hearts of one hundred missionaries, and bore the burden of twenty stations, and builded an hospital, and wrote Jesus upon thousands of lives. By faith—by prayer—that is his teaching." . . .

"Neither brilliant talents nor the tide of fortune helped him. Whoever seeks the way to it, will find it to be that plain, old-fashioned one of faith and prayer." *Stevenson.*

"O foolish men and slow of heart to believe all that the prophets have spoken," might well be said to the Christian Church of this generation, which with examples like this before its eyes, still chooses to walk by sight and not by faith.

George Müller's Faith. Of George Müller might the words be spoken, "Truly he was a burning and a shining light," for the warmth and the illumination of Müller's orphanages have truly shone into all the world.

George Müller was twenty-one years old before ever he saw a man on his knees praying to God. It made an indelible impression upon him. That very night he gave his heart to God. Henceforth prayer on his knees both in secret and public was to be the secret of his life, and on this cornerstone of prayer all his life work was to be built. Turning to his Bible, he there found one great central fact, the love of God in Christ. When his father opposed his

new religious views and forbade them, he took his first step in reliance upon God. He refused to be dependent longer upon his father, and cast himself upon God to supply his temporal needs.

"With increasing frequency, earnestness and minuteness, was George Müller led to put before God, in prayer, all matters that lay upon his mind. This man was to be peculiarly an example to believers as an *intercessor;* and so God gave him from the outset a very *simple, childlike disposition* toward Himself. In many things he was in knowledge and in strength to outgrow childhood and become a man, for it marks immaturity when we err through ignorance and are overcome through weakness. But in faith and in the filial spirit he always continued to be a little child. Mr. J. Hudson Taylor well reminds us that while in *nature* the normal order of growth is from childhood to manhood and so to maturity, in *grace* the true development is perpetually backward toward the cradle; we must become and continue as little children, not losing, but rather gaining, childlikeness of spirit. The disciple's maturest manhood is only the perfection of his childhood. George Müller was never so really, truly, fully a little child in all relations to his Father, as when in the ninety-third year of his age." *Pierson.*

His Principles. Early in his life, when but twenty-five years old, he came to the conclusion that in obedience to the teaching of the New Testament, which he regarded as the one

standard of faith and practice, he ought to do three things:

1. Relinquish a stated salary.
2. Ask no help from man.
3. Give all that he had to the poor

"From day to day and hour to hour, during more than three-score years, George Müller was enabled to set to his seal that God is true. If few men have ever been permitted so to trace in the smallest matters God's care over His children, it is partly because few have so completely abandoned themselves to His care. He dared to trust Him, with whom the hairs of our head are all numbered." . .

"So George Müller found it to be. He was permitted henceforth to know as never before, and as few others have ever learned, how truly God may be approached as 'Thou that hearest prayer.' God can keep his trusting children not only from falling but from stumbling; for, during all those after years that spanned the lifetime of two generations, there was no drawing back. Those precious promises, which in faith and hope were 'laid hold' of in 1830, were 'held fast' until the end. (Heb. VI, 18 and 23.) And the divine faithfulness proved a safe anchorage-ground in the most prolonged and violent tempests. The anchor of hope, sure and steadfast, and entering into that within the veil, was never dragged from its secure hold on God. In fifty thousand cases, Mr. Müller calculated that he could trace distinct answers to definite prayers; and in multitudes of instances in which God's care was not definitely traced, it was day by day like an encompass-

TING LI MEI

Born in the Province of Shantung, China, in 1875. One of the foremost leaders of the Chinese Church. Influences thousands in evangelistic campaigns and presents to students the claims and opportunities of Christian service. Was one of the first Chinese home missionaries. His source of power is daily prayer for thousands with whom he has covenanted to pray each for the other by name every day.

ing but invisible presence or atmosphere of life and strength." *Pierson.*

A Marvelous Record. George Müller records the experiences of his life of faith in a long journal which he calls *The Lord's Dealings with George Müller.* This covers 3,000 pages and contains 1,000,000 words. It is the record of a life of entire dependence upon God. It shows (1) frequent and sometimes prolonged experience of financial straits; (2) an experience of the unchanging faithfulness of God.

"Not once, or five times, or five hundred times, but thousands of times in these three-score years, have we had in hand not enough *for one more meal,* either in food or in funds; but not once has God failed us; not once have we or the orphans gone hungry or lacked any good thing."

(3) An experience of the working of God upon the hearts and minds of the contributors to the work.

"It will amply repay one to plod, step by step, over these thousands of pages, if only to trace the hand of God touching the springs of human action all over the world in ways of His own, and at times of great need, and adjusting the amount and the exact day and hour of the supply, to the existing want. Literally from the earth's ends, men, women and children who had never seen Mr. Müller and could have known nothing of the pressure at the time, have been led at the exact crisis of affairs to send aid in the very sum or form most

needful. In countless cases, while he was on his knees asking, the answer has come in such close correspondence with the request as to shut out *chance* as an explanation, and compel belief in a prayer-hearing God."

(4) An experience of habitual hanging upon the unseen God and upon nothing else. Müller constantly refused to make any appeal for aid. God alone was his partner. At one time of peculiar straits he withheld an annual report lest it might be construed as an appeal for funds

(5) An experience of care in accepting and using gifts.

"If the party contributing was known to dishonor lawful debts, so that the money was righteously due to others; if the gift was encumbered and embarrassed by restrictions that hindered its free use for God; if it was designated for endowment purposes or as a provision for Mr. Müller's old age, or for the future of the institutions; or if there was any evidence or suspicion that the donation was given grudgingly, reluctantly, or for self-glory, it was promptly declined and returned. In some cases, even where large amounts were involved, parties were urged to wait until more prayer and deliberation made clear that they were acting under divine leading."

(6) An experience of extreme caution in revealing needs.

"His associates were most solemnly and repeatedly charged never to reveal to those without, not even in

the most serious crises, any want whatsoever of the work. The one and only resort was ever to be the God who hears the cry of the needy; and the greater the exigency, the greater the caution lest there should even seem to be a looking away from divine to human help."

(7) An experience of growing boldness of faith in asking and trusting for great things.

"As faith was exercised it was energized, so that it became as easy and natural to ask confidently for a hundred, a thousand, or ten thousand pounds, as once it had been for a pound or a penny. After confidence in God had been strengthened through discipline, and God had been proven faithful, it required no more *venture* to cast himself on God for provision for two thousand children and an annual outlay of at least twenty-five thousand pounds for them, than in the earlier periods of the work to look to Him to care for twenty homeless orphans at a cost of two hundred and fifty pounds a year. Only by *using* faith are we kept from practically *losing* it, and, on the contrary, to use faith is to lose the unbelief that hinders God's mighty acts."

His Life Work. His life work was the caring for orphans. His heart was led out to the care of the hundreds of neglected orphans whom he saw in his parish town of Ashley Down. In 1832, reading the biography of the German Francké who in trust in God had cared for two

thousand orphans, he was led, one hundred years after Francké's death, to begin, in 1835, a similar work in England, a work that he carried on for over sixty years.

Testing His Faith.

Time would fail to enumerate the crowding experiences of those sixty years. In 1845 he wrote:

"Though for about seven years our funds have been so exhausted that it has been comparatively a rare case that there have been means in hand to meet the necessities of the orphans *for three days* together, yet I have been only once tried in spirit, and that was on September 18, 1838, when for the first time the Lord seemed not to regard our prayer. But when He did send help at that time, and I saw that it was only for the trial of our faith, and not because He had forsaken the work, that we were brought so low, my soul was so strengthened and encouraged that I have not only not been allowed to distrust the Lord since that time, but I have not even been cast down when in the deepest poverty."

God tested his faith severely, to see if he would rely on Him alone. In this time of testing he determined to delay for a time the holding of any public meeting and the printing of the annual report. On the very day that the work must have stopped for lack of funds, £10 came from a man in Dublin.

"During this period of patient waiting, Mr. Müller remarked to a believing sister: 'Well, my soul is at

peace. The Lord's time is not yet come; but, when it is come, He will blow away all these obstacles, as chaff is blown away before the wind.' *A quarter of an hour later*, a gift of seven hundred pounds became available for the ends in view."

So God led his servant on, poured into the hands of this good steward thousands of pounds, enabled him to care for an ever-increasing number of orphans, to assist worthy causes, powerfully to promote the cause of missions, and then, after giving a good testimony, He called him home.

Conditions of Prevailing Prayer.

George Müller gives us the conditions of prevailing prayer:

"1. Entire dependence upon the merits and mediation of the Lord Jesus Christ, as the only ground of any claim for blessing. *See John xiv, 13, 14; xv, 16, etc.*

"2. Separation from all known sin. If we regard iniquity in our hearts, the Lord will not hear us, for it would be sanctioning sin. *Psalm lxvi, 18.*

"3. Faith in God's word of promise as confirmed by His oath. Not to believe Him is to make Him both a liar and a perjurer. *Hebrews xi, 6; vi, 13-20.*

"4. Asking in accordance with His will. Our motives must be godly; we must not seek any gift of God to consume it upon our own lusts.

John v, 13; James iv, 3.

"5. Importunity in supplication. There must be *waiting* on God and waiting for God, as the husbandman has long patience to wait for the harvest.

James v, 7; Luke xxiii, 1-10.

"The importance of firmly fixing in mind principles such as these can not be overstated. The first lays the basis of all prayer, in our oneness with the great High Priest. The second states a condition of prayer, found in abandonment of sin. The third reminds us of the need of honoring God by faith that He is, and is the Rewarder of the diligent seeker. The fourth reveals the sympathy with God that helps us to ask what is for our good and His glory. The last teaches us that, having laid hold of God in prayer, we are to keep hold until His arm is outstretched in blessing.

"Where these conditions do not exist, for God to answer prayer would be both a dishonor to Himself and a damage to the suppliant. To encourage those who come to Him in their own name, or in a self-righteous, self-seeking and disobedient spirit, would be to set a premium upon continuance in sin. To answer the requests of the unbelieving would be to disregard the double insult put upon His word of promise and His oath of confirmation, by persistent doubt of His truthfulness and distrust of His faithfulness. Indeed not one condition of prevailing prayer exists which is not such in the very nature of things. These are not arbitrary limitations affixed to prayer by a despotic will; they are necessary alike to God's character and man's good." *Pierson.*

Influence of His Life. The influence of his life has been far flung. In far-away Japan Mr. Ishii, after reading Müller's life, started an orphanage on similar principles, which has had a similar history.

When visiting the mission of the United Presbyterians in Egypt five years ago, I found a little orphanage in Cairo having a like blessed experience. In China I visited the Door of Hope, an independent mission for outcast girls conducted on exactly the same lines and with a like blessed experience.

The Orphanages during the War. The over-arching providence of God continues to follow the Müller Orphanages, now that the founder himself is gone home. The same policy of waiting on God is continued, and supplies come in about as they are needed. During the months that immediately preceded the outbreak of the great war, there came a marked increase in contributions, many of them sent from distant and unexpected quarters of the world. When the war broke, their Father's care had placed in the bank all the funds needed for more than a year in advance.

The Barnardo Homes. The story of the founding of the Barnardo Homes is not less wonderful. Sixty years ago a young medical student stood upon the roof of a shed in London, gazing down on the huddled shapes of eleven waifs, homeless and destitute. There he heard his call, decided to devote his life to the rescue of such children, and prayed that God would help him. He began in a very simple way, taking in twenty-five boys. The house was soon crowded to suffocation,

"so that one night, when a tiny boy nicknamed

'Carrots' because of his ginger hair pleaded for admission, Dr. Barnardo had to turn him away and ask him to come back in a fortnight. A week later poor little 'Carrots' was found frozen to death.

"On hearing of this, Dr. Barnardo laid the matter before his Heavenly Father, beseeching His aid in an act of Faith which has never been surpassed. The young 'Father of the fatherless,' as he came to be called, prayed that God would aid him to make his charter 'No destitute child *ever* refused admission,' determining to rely entirely upon Him who feeds the hungry ravens for means and ways, and to have no patron's fees, waiting lists, or *any* means of raising an income which would delay for an instant the admission of needy little ones.

"Cold print is far too poor a medium for recording the fact that little 'Carrots' was the *first and only child ever refused admission*. It requires the exalted voice of an Isaiah to proclaim the goodness and mercy of God, and, if it may be said reverently, His faithfulness, for during fifty-six years of Wartime and peacetime, fair weather and foul, whether easy or difficult (but more usually inexpressibly difficult!) God has enabled Dr. Barnardo's Homes to admit every destitute boy and girl coming. It may be, though, that the praises and thanks of the 94,000 children already rescued by the Homes is the sweetest music their Heavenly Father can hear.

"Dr. Barnardo's Homes are closely connected with America, inasmuch as about one-third of the total number of children rescued are here.

"One in every hundred of the English-speaking population of Canada is a Barnardo boy or girl now grown to manhood or womanhood, many comfortably married and settled, and they have become senators, cabinet ministers, doctors, ministers, missionaries, and 6,000 Barnardo boys fought in the Canadian expeditionary forces, 600 giving their lives and twenty-two winning commissions, one the V. C.

"In the United States there are ministers influencing thousands of people, there are numbers of fine business men and women in every walk of life, and there are very many in the United States army and navy who are old Barnardo boys and girls.

"Of the 13,000 children and young people now under the care of the Homes, only some 7,000 are in the Old Country and some 6,000 are under the care of Dr. Barnardo's Homes on this side of the Atlantic."

Story of the Mortgage.

"Many years ago, during a very serious trade depression, Dr. Barnardo had to mortgage one of the largest Homes and the money was called in. Times were so bad he found he could get no gifts and he could not even borrow the money, so he went to the lawyer to try to get an extension of time. He got one week, then another, but after prayer and hard work could not get a cent, so finally went to plead for a third week. The lawyer told him that he needed the money urgently and that he would not give him one moment longer than the third week, and that the Home must be sold if the money was not forthcoming.

"You can imagine how Dr. Barnardo prayed all that

third week; he prayed most of the nights as well as the days, but to his dismay when he opened his mail on the morning of the day the property had to be given up, and it contained not one single penny, he at last began to think God had forgotten his big family and the present urgent need.

"Not knowing what he would do with the children, he went to the lawyer to give the property up, and was just passing a club on Piccadilly when a man running down the steps, bumped right into him. The stranger begged his pardon and started in surprise as he glanced into his face.

" 'Are you Dr. Barnardo?' he said.

" 'Yes, have we met before?'

" 'No, but I know you because my wife showed me your photo many months ago. Do you know, Dr. Barnardo, I have just this very moment arrived from India, and my wife made me promise before I sailed that I would see you immediately on arrival and give you this. I was just on my way to find you, and it is strange that we should meet like this. Come into the club and open this,' and he handed him a small packet.

"When that packet was opened it was found to contain the exact sum needed, a very large amount of money. With this wonderful story Dr. Barnardo during his lifetime often illustrated that promise, 'Before ye call I will answer,' and say God had put it into the heart of that woman in faith to organize some effort, so that through her immediate obedience to His voice, He could through her answer prayer just at that critical moment."

Barnardo's First Gift. The first gift ever placed in Dr. Barnardo's hands consisted of twenty-seven farthings received from a poor servant girl. Since that time three million pounds ($15,000,000), have been contributed in answer to the prayers of God's people throughout the wide world.

So runs the lesson. So answers the Father in response to the prayer of faith offered by His cooperating children within the will of Jesus Christ.

Whatsoever you shall ask in my name, I will do it.

Prayer and the Missionary Societies. Why then do not the missionary societies have this experience? Some of them do wholly, all of them do in part. There is not one missionary society in the world that does not every year make its plans, draw up its contracts, agree to pay passages and salaries, to erect buildings and equip hospitals, all in humble reliance upon the voluntary contributions of God's people. Year after year, somehow, the great enterprise is sustained and advanced. But it is only as God's people, including the members of the Boards, put forth fresh energies of faith, and throw themselves upon God, that fresh evidences of his Fatherly care can be given. Such an outpouring came with the crash of the world war, and societies that for years had been piling up deficits, and pursuing a timid policy of retreat, found their debts wiped out, at a time when the

world was absorbed in the most terrible war of all time.

The most vital thing for the Church to learn today is that prayer is a force as real as electricity, a force that can only be utilized by those who love and trust God and let the stream of their life purpose run along in the streams of his great Will.

Pray for us.

There remains space only to consider some of the dear and intimate revelations of the prayer life of our missionaries. They are all looking to us to support them in prayer. The one reiterated cry of their hearts is, "Pray for us!" Says Dr. George Heber Jones:

"It is the universal testimony of missionaries in all countries, to which I am glad to add my own, that there are times when we are conscious of unexplained increments of strength, grace and protection, and of assistance in experiences of great difficulty and hardship, which are the registered answer in our lives of the prayers of friends in the home-lands. We sincerely believe that *prayer is a direct and effective plan of missionary work*, starting into operation spiritual forces in the distant parts of the earth at definite points, and in connection with definite enterprises and definite needs. This is the prayer creed of every missionary in my acquaintance, and back of the solicitation so publicly and insistently made by missionaries before home congregations for the benefit of the prayers of the faithful there stand this sincere sense of need and

an unshaken faith in the effectiveness and reliability of prayers."

Testimony from India. Miss Phoebe Emery, an evangelistic missionary in Moradabad, India, writes as follows:

"We had had a day of remarkable success in the village work, everywhere we went doors flew open and people were touched by the message. Several times I said to the native preacher and to the Bible Reader, 'Some one is praying for us today!' They, too, agreed that such remarkable spiritual manifestations could be accounted for in no other way.

"Out of this thought came a poem which I scribbled down as we jogged along in the ox cart. Weeks later I had a letter from a lady in America whom I had never seen, saying: 'God has led me to select your name for special prayer, and today my five-hour prayer period was given to you.' The date, allowing for difference in time, exactly coincided with the one on which I wrote the poem. Needless to say, I sent her a copy and she has been my staunch prayer comrade ever since.

YOUR PRAYERS

"When the battle is long, and I'm weary with strife;
When legions of sin and evil are rife:
I feel—and new courage flows into my life—
That you are praying for me.

"When victory comes out of seeming defeat,
And the dark lowering clouds shine with rainbows replete,
'Tis then that I know—and the assurance is sweet—
That you are praying for me.

"I'll gird tighter my armor and advance in the fight,
With a staunch heart and brave I'll battle for right,
I'll blench at no danger, and quail at no might,
If you will keep praying for me!"

Testimony of Stanley. It is not only the missionaries who depend on our prayers and urge us to pray for them. Great men of action also believe and testify. In Henry M. Stanley's biography are repeated testimonies to his faith. Speaking of a desperate situation he writes:

"And thus that night was passed in prayer, until the tired body could pray no more. But the next dawn, a few minutes after the march began, my people were restored to me, with food sufficient to save the perishing souls at the camp.

"I have evidence, satisfactory to myself, that prayers are granted. By prayer, the road sought for has become visible, and the danger immediately lessened, not once or twice or thrice, but repeatedly, until the cold, unbelieving heart was impressed."

Many Witnesses Before me as I write lie crowding testimonies from missionaries. This one has prayed for the recovery from sickness of

beloved colleagues. She has drawn a band of women in the home-land in cooperation with her prayer. Their prayers are answered. (John IV, 52-53.)

That one writes that for two years he had been needing helpers, but none could be found. At last the missionaries of that station covenanted together to pray three times daily, morning, noon and night, asking God for native helpers to help them care for the new converts in a mass movement. Eight new workers are in their places, and promises are in hand from twelve others who are coming shortly.

Another, from a missionary in South Africa, says that the cast-off wife of a cruel chief came to the compound pleading to be taken in. There was no money to feed even one more mouth. He and his wife prayed, and rose from their knees in peace and full assurance that the needed funds would be supplied. That very night, at evening prayers, a Christian man in Syracuse, New York, was asking God to direct him in the spending of $30 that had unexpectedly come into his hands. Instantly there came into his heart the conviction that he ought to send it to a missionary in South Africa, who months before had been a guest in his house. At the very hour they were praying in Africa, the answer was preparing in America.

Dan Crawford tells the following:

"A missionary living twenty-one days distant from

the Crawfords had a wife who was very ill. She longed for an orange, and said to her husband, 'O William, do you think that I might pray for an orange?'

" 'I would do anything I could for you, Hetty, but I do not see how we can get any oranges, for the nearest trees are twenty-one days' journey from here, over at Dan Crawford's.' "

The missionary then went out to preach, with a heavy heart. When he got back, there beside her bed stood a big box of beautiful oranges.

Twenty-one days before, Dan Crawford and his wife had been picking oranges, when his wife said, "Wouldn't it be nice to send a basket of these over to the Burtons?"

They called for a native helper, gave him the carefully packed basket and sent him off on his long journey, to arrive just when the poor, fever-tossed missionary was longing for an orange.

Many others there be in this roll call of the Faith, not less noble than that given in the eleventh chapter of Hebrews:

Lest missions should seem to be set apart from the main stream of the Providential guidance of the world; and lest any may suppose that special guidance and help are given only to those missionaries who pray, only one out of innumerable instances will be given from the general field of philanthropy.

MADAM YAJIMA WITH HER SECRETARY

President of the W. C. T. U. of Japan. At the age of ninety she took the fund presented to her and came to American "to pray with her Christian sisters" in this country. She found honors at conventions, luncheons and meetings, but expressed her disappointment that there were no plans for prayer. The women of Washington, D. C., arranged for a great prayer service which gave her soul joy and comfort.

Stead's Vision of Jesus. Mr. F. Herbert Stead of London was head of the Browning Settlement and deeply engaged in securing legislation from Parliament in aid of old age pensions. One night as he walked home from the Bodleian Library, he had a vision of Jesus, sharp and clear, by Magdalen Bridge. The vision reconsecrated him to his work for old age pensions, old age homes, international peace and better housing.

"In everything let your requests be made known unto God," became his motto. He gathered about himself a fellowship of followers pledged to pray persistently for the success of all these measures.

Seated in the galleries of the House he watched with passionate interest the dramatic recession of the Asquith Government from its opposition to the bills, and rejoiced with all who had prayed over the victory. He said,

"On the following New Years Day after the first old age pensions had been distributed, a hundred of the pensioners met our Brotherhood in Browning Hall to return thanks to Almighty God. I said then, as I say now, that prayer and concerted prayer have been the most effective weapons in the whole armory of our agitation."

"God works for him who is waiting on Him,"
Isa. lxiv, 4.

Let not the lesson be lost upon us. Prayer is our

mightiest weapon in every reform that helps the progress of the Kingdom of God.

Prohibition and Prayer.

Let it never be forgotten that prayer was worked into the very foundation of the temperance reform. The praying bands of women did much to lay upon the conscience of America the sin and shame of drink. Prayer played a mighty though hidden part in many an election. The defeat of the attempt to repeal California's Enforcement law recently is attributed by California women to prayer—"It was a miracle," said one of them when the returns were in. Remembering this we ought to reinforce every agency working for a dry and redeemed America by great prayers.

AT THE BASE LINE

The home base is much more a base line for intercessory prayer than it is for monetary supply. As important as it may seem for money power behind the missionary enterprise, the necessity for prayer power is infinitely greater. Prayer secures the laborers money cannot. They would be worthless if it could. Shekels and hirelings cannot establish the Kingdom of God. It requires men who cannot be bought. Prayer that wins battles at home will secure victory on the firing line abroad. Defeat in prayer at headquarters will mean disaster in the trenches.

Bishop W. R. Lambuth,
Methodist Episcopal Church, South.

CENTENARY "TEN COMMANDMENTS"

Dr. Badley's "Centenary Ten Commandments" are stirring the Christian communities of India to greater effort. The commandments read: "See clearly, Plan greatly, Organize efficiently, Resolve highly, Work tremendously, Pray mightily, Believe implicitly, Cooperate constantly, Speak hopefully, Triumph gloriously. The greatest of these is 'Pray mightily'; and the second is like unto it—'Work tremendously.' On these two hang all the issues of the campaign." And India is praying mightily and working tremendously to attain its goal.

WHAT THE MISSIONARIES THINK

Missionaries testify to the efficiency of prayer. Here is what the Rev. W. B. Lee, presiding elder of the Carangula District, Brazil, the original "Prayer Special," recently wrote: "My health has been preserved in a most unusual way. I go and go and go, and nothing seems to hurt me. I don't get out of heart. I have come into closer contact with God. The work on the district is in fine condition. I feel that we have been greatly helped." *Gilmore.*

WHILE THEY WERE PRAYING

A Korean pastor had been long in prison. One day the preacher who was supplying the church, the missionary and the people were gathered in the church praying earnestly for the pastor, when a little commotion was heard at the door. Then came the glad cry, "The pastor has come!"

Sure enough, there he was, just released from prison and hastening to his people. And some of the Koreans exclaimed, "Why, it's just like Peter. While they were praying for him, there he was."

THE PUNJAB PRAYER-UNION

Just here as showing where human agency avails I wish to mention the *Punjab Prayer-Union.* This was started about the time (1904), of the first Sialkot Convention. The principles of this union are stated in the form of questions which were signed by those becoming members.

1. "Are you praying for quickening in your own life, in the life of your fellow-workers, and in the Church?

2. "Are you longing for greater power of the Holy Spirit in your own life and work, and are you convinced that you cannot go on without this power?

3. "Will you pray that you may not be ashamed of Jesus?

4. "Do you believe that prayer is the great means for securing this spiritual awakening?

5. "Will you set apart one-half hour each day as soon after noon as possible to pray for this awakening, and are you willing to pray *till the awakening comes*?"

Sialkot was the place selected for this meeting and 1904 became memorable as the date of the First Sialkot Convention.

Before one of the first conventions Hyde and Paterson waited and tarried one whole month before the opening day. For thirty days and thirty nights these godly men waited before God in prayer. Turner joined them after nine days, so that for twenty-one days and twenty-one nights these three men prayed and praised God for a mighty outpouring of his power! Three human hearts that beat as one and that One the heart of Christ yearning, pleading, crying, and agonizing over the church of India and the myriads of lost souls. Three renewed human wills that by faith linked themselves as with hooks of steel to the omnipotent will of God.

READING LIST

Chapter IV.

How I Know God Answers Prayer, *Goforth.* (Sunday School Times.)

Record of the prayer life of a noted Chinese missionary.

The Book of Answered Prayer, *J. T. Faris.* (Doran.)
Chapter nine deals specially with prayer on mission fields.

The New Acts of the Apostles, *A. T. Pierson.* (Baker & Taylor.)

Chapter on Providential Preservations for illustrations of missionary prayers.

Answered Prayer in China, *E. C. Scott.* (Sunday School Times.)

An inspiring record by a great missionary of answered prayer in his life of work—very rich in material.

Servants of the King, *Speer.* (Missionary Movement.)
Outstanding Spiritual Missionaries.

George Müller of Bristol, *Pierson.* (Baker & Taylor.)
Story of the life and achievements of one of the greatest prayer exponents.

Adventuring with Sister Abagail, *Swanger.* (Sunday School Times.)

Story of a Salvation Army leader with a great prayer life.

The Fulfillment of a Dream, *Cable.* (Morgan & Scott, London.)

Praying and Working, *Stevenson.* (Robert Carter & Bros.)
The story of the prayer achievements of Francke, Wichern, Gossner and others.

China from Within, *C. E. Scott.* (Revell.)
Story rich in illustrations of the faith of Chinese Christians.

Sketches from the Karen Hills, *Bunker.* (Revell.)
Rich material showing faith of the missionaries, especially Chapter XII.

A Mustard Seed in Japan, *Vories.* (Mrs. W. G. Chapin, 436 Putnam Ave., Brooklyn, N. Y.)

Story of the establishment and progress of a mission founded in prayer.

Praying Hyde, *McGaw.* (Sunday School Times.)
Story of a great praying missionary of India.

OUTLINE OF CHAPTER V

AIM: To set forth the prayer life of the rising churches of the Orient in its simplicity, faith and accomplishment; and to challenge our mechanical and materialistic conceptions of prayer.

I. *The Oriental Church a praying church.*
   Their prayer practice a challenge to us.

II. *The new Tongue of Prayer among Animists.*
   Illustrations from Congo Land; from the Cameroon Country.

III. *Prayer among the Indian Christians.*
   Rich prayer life to be expected because of their background.
   Prayer experiences of
   1. Gulu and other out-castes.
   2. Ramabai.
   3. Ma Ko and Ko Shue.
   4. Sadhu Sunder Singh.

IV. *Answered Prayer in China.*
   Prayer for demon possessed.
   Prayer for rain:
   Among the Hakkas.
   General Feng's prayer.
   Prayer in time of flood.
   Prayer in time of plague.

V. *The Story of Ting Li Mei.*

VI. *Examples from Japan and Korea.*

VII. *The Challenge and the Summons.*
   Two weighty quotations:
   From J. Lovell Murray.
   From Edinburgh World Conference.

CHAPTER V

Prayer in the Life of Oriental Christians

"We are coming to a King,
Large petitions will we bring."

The Rising Church of the Orient a Praying Church.

One of the greatest miracles and pieces of evidence of Christianity is the prayer life of Oriental Christians, newly won to Christ. In all these multitudes of India, China, Japan, Africa and the Islands of the Sea we find the same phenomenon—they pray. The Bible speaks to them not in a strange Western tongue, but in the very language of their heart. As in a mirror they find there their deepest longings and desires, and gushing spontaneously from their lips comes the language of prayer. An experience like this, prayer born in an uninstructed, unbelieving heart, is a much greater miracle than the biggest marvel in the realm of the senses. "Behold he prayeth" is only explained by the action of that Holy Spirit who lives and moves in the hearts of men.

It must not be forgotten that when Christianity goes to an Oriental Nation it is going back home. The prayer life revealed in the Bible meets these Oriental peoples in the very deeps of their spirit. When they find Christ they find the "*goel*," the

Kinsman of their souls. So we ought to expect a rich prayer life.

Over against the practicality and literalness of our western tempers, living always in the life of active service, lies this Oriental temper of mysticism, of meditation. The richest treasure of the Eastern soul is prayer.

The Nations Do Bring Their Glory into It.

In one of the most glorious passages of the Apocalypse the nations are represented as coming in endless procession from the East and the West, from the North and the South, to pour their glory into the Holy City. May it not be that new depths of the Christian Revelation will be disclosed when its glories are reflected from the redeemed nations of the East? To our gift of service may they not add their gift of prayer; to our will to power may they not add their spirit of meditation? Certain it is that the possibilities of the prayer-life are held up to us in the life of the churches that are rising in the East. Our faith finds new confirmation, our practice new incentive, as we study the wondrous story of the praying Christians of the Orient.

Prayer a New Tongue.

To savages and to those caught in the mazes of idolatry the first vision of a missionary praying to an unseen God is puzzling and startling. To whom is he speaking? What means his evident joy and sense of accomplishment? Chords all untouched in the soul begin to

tremble. Little by little the man takes in the good news that there is an unseen God who hears and who cares.

Mr. Richards of the Congo has told us of the deep joy with which he heard the voice of a native lifted for the first time in prayer, a man hard, cruel, brutal, wordly, pleading like a child with God.

Learning a New Language. Indeed it was a miracle, for those who have been born anew must learn the language of the new life—prayer—as a child learns to speak its mother tongue. Jean MacKenzie has very beautifully described this prayer life of "the new people of God," growing up in the shadows of an African forest. She quotes the prayer of a Christian woman named Menge, who could only reiterate "Ah Tat! Ah Tat!" that is, "Ah Lord," and that was the length and breadth of her expression of prayer. And then the prayer of Ze Tembe is given;

"Oh, God, Thou who created us, we complain to Thee of Evil! Evil continually follows after us; the feet of the evil things are swift to pursue us. But we ask Thee, was Evil the first-born that he should govern us? Good was the first-born! And we beg of Thee who created us that Thou will give us Good to rule over us.

"Ah, Christ, who had the power to turn stones to bread and did not, we tell Thee of our hearts that they are stone, and we beg of Thee to turn them to that true bread which comes down from above!"

And on the two prayers Jean MacKenzie hangs what a comment of understanding love!

"The prayers of the barren and the prayers of the Christian parents of wayward children; mean prayers of revenge and beautiful self-forgetting intercessory prayers; little prayers about a lost cutlass, and a quarrel; prayers in the garden over the planting, and prayers about trading. Little groups of Christians sitting on their heels about a common kettle, their heads bent above their knees in a grace before food. Little groups of Christian carriers gathered at night about a common fire with the forest sighing about them, they pray. At dawn in every village where there is more than one Christian, the brown bodies come slipping into the hut of one, they leave their baskets and their nets and their loads of rubber at the door, they pray. Beside how many graves they pray, and beside how many child beds! If, indeed, prayer is incense, how from clearings in the Southern Kamerun there will be on the Sunday morning the incense of ten thousand prayers!"

The Encompassing Fear of Heathenism.

From what a bondage of fear are these poor Africans delivered by the great Good News! It must be heaven indeed to pass out of that nightmare of superstition and dread into a confidence that you have an Almighty Friend and Deliverer who will answer when you call; one who is mightier than the mightiest demon in the fear-infested forest.

Prayer in Christian India.

We should expect the prayer life of Indian Christians to be rich because of their background. Hinduism has always put a supreme value on the unseen and the eternal; its failure has been that it never has satisfied the aspirations which it expressed. India's history has been one long, agonizing search for God. When the glorious gospel of the grace of God is made known to her, the response of India's soul expresses itself naturally in prayer, communion and intercession. Says H. J. Sheets, of Bijnor, India.

"Our Indian Christians in their prayers talk to their Father in Heaven as if He were at their right hand, and with all simplicity and childlike faith they make known their divers needs. For directness and purpose in praying, for faith and childlikeness in prayer, I have never seen their equal. Indian is saturated with prayer, and it is as natural for these native Christians to talk to the heavenly Father as it is for most of us to talk to our earthly one."

"Names of More Places to Pray for."

The story has often been told of a converted thug in the Punjab, named Gulu. He was already in middle life when converted: he was poor, illiterate, he never could learn to read: but he knew how to pray. Often he would spend half the night in intercession for friends and neighbors and in remembering the affairs of the mission. One day he came to the missionary. "Sahib," he said,

"teach me some geography." "Why, Gulu, why do you want to learn geography at your age?" was the answer. "So that I may learn the names of some more places to pray for," he replied.

Another missionary sends the prayer that one of the servants made when he lost his wife: "The night after she was laid away he prayed as follows for his baby boy:

"Loving Father, you have taken my boy's mother away. I can not understand why, no one in this world can understand why, but I believe you love us and it must be best. Now what are you going to do about the boy? Make him well and strong and help me to bring him up, or take him to be with his mother if you think best. He is yours."

And his faith did not fail when a month or so later he stood beside the boy's grave, and as the little box was lowered, said, "Son, sleep beside your mother. Our loving Father will take care of you."

A House of Prayer.

One of the village pastors, a convert from the out-castes, built with his own hands a tiny room about five feet square on one side of his hut, and thither he retires every day to be alone with God and to pray. He has a prayer list, and on it he puts all who, passing through his village, stop at his little prayer closet.

The Story of Ramabai.

A story of the victorious might of faith is that of Ramabai, too well known to bear repeating in detail. Her father was a learned Hindu Pundit, who in order to educate his child wife retired into the forest and built him a house to which disciples resorted. When he lay dying he said to Ramabai, his daughter,

"Trust in God, for there is a God somewhere, and he will take care of you."

God did take care of her, and leading her step by step he brought her to entire faith and reliance upon himself. In 1895, while attending a camp-meeting, she went early one morning into the mountains and there, as the sun was rising, she took into her life the perfect glory of the Son of Righteousness. In the famine that came the next year she stepped out in faith, and, after prayer, gathered three hundred girls about her, and took them to a farm near Poona which she had purchased a few weeks before with a gift that came from America. Here, in absolute trust on her Heavenly Father, she fed, housed, trained and educated the helpless three hundred, and the thousands of others that she gathered in later famines.

Praying for a Building.

Prayer was the daily bread of Ramabai and her rescued girls. One time she needed $1500 to complete some

necessary building. She gathered her Christian women together in the chapel for prayer and fasting. All day long they fasted and prayed, and at sunset all rose and thanked God for answering their prayer; sang "Praise God from whom all blessings flow," and went to their supper and to rest.

At that very time, in America, a Christian man could not sleep; finally at dawn he rose, dropped on his knees and said, "O Lord, I will send Ramabai $1500 this morning."

Prayer Answered.

Many times they lacked money to feed their big family of 1600, or needed money to dig a well or to care for the sick or to rescue famine orphans. They prayed; God answered. They kept a book; on the left-hand side of the book they recorded the prayer, with date and hour; on the opposite page, the answer. The answers came from everywhere; from people they knew, and from absolute strangers. They were brought to them, they were sent by letter, sometimes from the ends of the earth. Often the postmark would show that at the very hour they were praying God was telling his far-away friend to send to them the gift that exactly met their need. Ramabai's prayers for help always concluded with a thanksgiving. Ramabai said to an American lady.

"He is faithful that promised. He will supply all our needs. I believe we should praise as well as pray. I know he will answer our prayers in his own time, so I always say 'thank you' when I pray."

Ramabai's Demonstration. Now note the significance of this demonstration. For a great audience, including people in every part of the world in Ramabai's story there was exhibited a proof that God hears and God cares. This woman, so beautiful, so gifted, so learned, so good, adventured herself on God and he did not fail her. Through a long series of years she conducted a great institution, numbering from 1500 to 2000 women and girls; provided the food, built and equipped the buildings, and met all its multitudinous needs in sole reliance on the God who answers prayer. But even such a demonstration did not appreciably lessen the current of skepticism concerning prayer. "If they believe not Moses and the prophets, neither would they believe though one rose from the dead," said Jesus. The spiritual world of reality has its credentials; but they are validated only by those who live in the Spirit.

The Lesson of Thanksgiving. One other deep lesson is to be derived from the study of Ramabai's story, and that is the lesson of thanksgiving. Too often we lose the blessing in our prayer-life by forgetting or neglecting to set all the bells of gratitude ringing in our souls.

The Fruits of a Week of Prayer. Another example of the prayer-life comes to us from Burma. In 1882 the little Burmese church in Amherst observed a week of prayer. They met every morning from seven to eight-thirty; again from ten-thirty till noon; and from two until three-thirty in the afternoon. The special objects of prayer were:

1. For a quickening of the Christians themselves.
2. For the conversion of unconverted members of their families.
3. For the non-Christians.

The meetings were deeply spiritual, full of intense earnestness and of a truly Christlike passion for souls. A missionary who was present at the meetings has recorded some of the fruits of that series of meetings:

One of the women, Ma Ko, who was present, was married to a non-Christian. For ten years she delayed confession for the sake of her helpless little children; but when they were grown she boldly confessed Christ and asked for baptism. When he heard of it her husband tied up one of his oxen and beat it so unmercifully that the neighbors protested. Turning to his wife, he said, "You see what I have done to that ox? That is what you will get if you dare to be baptized."

Ma Ko did not falter. She was baptized, took a terrific beating in which she might have been killed

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"A woman of prayer."

had not her son intervened, and lived for years such a life of radiant goodness and joyous peace as deeply impressed the non-Christians with the power of the Lord whom she loved.

As a result of this testimony and in answer to her prayers, Ma Ko's younger brother, his wife, a non-Christian woman who had driven him almost to despair by her ridicule and opposition, a sister and her husband, with his only brother, and two or three others were baptized at one time.

During the years that have gone, repeatedly the prayers then offered have been answered in the conversion of the members of the families represented in that meeting.

Among the non-Christians there were also remarkable answers; among them the conversion of Ko Shue Honan, an avowed heathen, although his father, after a study of Christianity for thirty years, and of careful scrutiny of the lives of Christians, had been baptized when he was over seventy years of age. Ko Shue Honan was a drunkard, a gambler, and addicted to opium. From the day he yielded himself to Christ he broke off every bad habit and was filled with the joy of the Lord and with prayer. God suffered him to be tempted and afflicted even as was Job. His fields were flooded, his oxen died, all his children took ill, his wife reviled him, and at last he fell desperately ill. When the missionary visited him

he said, with tears rolling down his face, "I don't know why God deals with me in this way, but I know that it is all right, and I trust Him."

The missionary, seeing that everything which medical skill could suggest had been done to no avail, read James 5, 13-15. The wife and the missionary anointed him, the young pastor poured out his heart in a wonderful prayer. Shue Honan was speedily restored, his children recovered, his neighbors lent him money to buy another ox, and the faithful disciple was soon able to get on his feet again. The Lord prospered him in every way. His wife became a Christian, all his children became Christians, sons and daughters, sons-in-law and daughters-in-law, neighbors and friends were won by the prayers and faithful discipleship of this one man.*

Sadhu Sunder Singh.

Among the many Indians disciples who illustrate and illuminate the life of prayer, perhaps Sadhu Sunder Singh is the outstanding example. He was born a Sikh in North India on Sept. 3, 1889. The Sikhs are a reforming sect, protesting against much that is wrong in the Hindu and Moslem faiths. They have a scripture called the Granth. They are not idolators, but worship one only God, the Creator.

Sunder Singh was born into a home of wealth and luxury. His mother, a woman of wonderful spirituality, was his religious teacher and guide.

From an early age the boy began to search for heart peace, not only in his own religion, but in the scriptures of the Hindu and Moslem faiths. He attended a Presbyterian school, and was obliged to listen to the Christian Scriptures. His fighting Sikh blood was roused in opposition. With difficulty could he be compelled to listen to the hated teachings. He bought himself a New Testament and read it only to oppose it; in 1904 he took his Bible, soaked it in oil and burned it. But he got no rest. He decided to commit suicide by throwing himself under a railway train that passed his father's house at five in the morning. He rose at 2 a. m., bathed, and prayed for an hour and a half:

"If there is a God, let him show me the way of salvation, and I will serve him all my life; otherwise I shall kill myself."

To the despairing boy—he was only fifteen—the Lord Jesus revealed himself in a vision, as he did to Paul, saying, "Why do you persecute me?" Falling on his knees Sunder Singh yielded his life to his Saviour.*

The boy met terrible opposition from his family. His affection and his ambition summoned him to recant. Steadfastly he set his face to obey, and

* The above incident is taken from a pamphlet written by Miss Susan Haswell and published by the American Baptist Mission Press of Rangoon, Burma. It may be obtained from Baptist headquarters.

went out stripped of everything, rank, wealth, family, social position, to serve and follow Christ. After months of bitterest persecution, he was baptized into the Church of England on his sixteenth birthday, 1905.

Sunder Singh Becomes a Sadhu.

The boy decided to become a Christian Sadhu, or mendicant preacher. He put on the yellow robe, gave away his few possessions and started out to tell to every one, who would listen, the gospel of his Master. He suffered, he hungered; often when people who had listened to him because of his yellow robe discovered that he was a Christian Sadhu, they turned from him and drove him from their village. He often had no place to lay his head, and spent nights in the open fields. Wherever he went Jesus went with him, and as he prayed and testified his peace grew ever deeper.

To those caught in the meshes of a false philosophy the amazing life of Sadhu Sunder Singh comes like the summons of a mighty trumpet.

"Miracles can not happen," they say. But his life is lived on a background of miracles as numerous and as startling as those that grace the pages of the New Testament.

"God does not answer prayer nowadays," they say. But the Sadhu's life is one long answer to his prayers. Take only two examples from the life of Sunder Singh, by Saunders & Judah.

MacMillan.

"Once when he tried to preach in a village in Tibet, the Sadhu was ordered to stop, or his life would be in danger. At first he felt a little afraid, but, after praying, a great courage came to him, and he went on preaching; he would give his life if needful. He was driven out of the village, and pelted with stones. Evening came. He was alone in a cave, famished with hunger, and almost dying of thirst. He prayed for strength to endure. He ate some leaves that were growing by the cave. Those leaves seemed to him the most delicious food he had ever tasted.

"Before long he saw a crowd coming toward the cave. It was made up of the villagers, and they were armed with sticks and stones. Sunder closed his eyes and prayed: 'Thy Will be done. I commit my soul to Thy hands.' Then the tramping of feet and the angry murmuring ceased. There was silence. When Sunder opened his eyes, the crowd was going away from the cave. What had happened? All through that night the Sadhu prayed in the lonely cave. In the morning the crowd came again, fifty or sixty strong. This time they had neither sticks nor stones, but he was sure they had come to kill him. 'I am happy to give my life for my Saviour,' said Sunder to them. One man stepped forward and spoke for them all. 'We came to kill you last night, but today we have come to ask you a question. We have seen people of many lands, Chinese, Hindus, Europeans. We know them all. But we have never seen people like those who were round your cave when we came yesterday. We want to know from what country they came. We have never seen such remark-

able men. They did not touch the ground, and they were all round your cave. We had not the courage to kill you when we saw so many people.'

"Then the Sadhu knew that God had sent His angels to have charge of him. He himself had not seen them, but a crowd of fifty or sixty others had. The men invited him to go back with them to their village, and teach them about the God who had sent His angels to protect His servant. Sunder went, and many were brought to the Christ in that place.

"At one time he was told of some people who wished to hear the message of Jesus Christ, and he set out to find their village. He followed the directions that had been given to him, but came to no village. At first the country was a marshy jungle; and then the undergrowth grew denser, and finally Sunder realized that he was lost in the jungle. He came to a stream. That brought a ray of hope. By crossing it he might find a way out. He stepped into the water, only to find that the current was much too strong for it to be safe for him to cross. What could he do? Darkness was coming on. Already he could hear the signs of life in the depth of the dread forest. Before long all the night prowlers of the jungle would be out, seeking their prey. What chance of escape had a man alone and unarmed? Sunder prayed earnestly. Then, before long, he saw, across the river, in the now dim light, a man. The man called to him, 'I am coming to your help,' and plunging into the stream he swam across to Sunder. Telling the Sadhu to get on his back, the stranger swam with him to the other side. There they came to a cheery

fire burning brightly, and Sunder was able to dry his wet clothes. What was his amazement when, while he was busy, his strange friend suddenly disappeared, and the Sadhu was left to wonder once more over the love and care of his God."

Our Unbelief, Our Hindrance. The only reason that we too do not live in a world where God's power is continually shining through the material is because of our unbelief. Today, as in Capernaum of Palestine long ago, Jesus can work no mighty works because of our unbelief.

As Charles Kingsley says in his *Water Babies*,

"The truth is, that folks fancy that such and such things can not be, simply because they have not seen them, is worth no more than a savage's fancy that there can not be such a thing as a locomotive, because he never saw one running wild in the forest."

Answered Prayer in China. From China, too, comes irrefutable testimony to the power of a God, who, in response to the appeal of faith, answers marvelously. Some of the stories sent by missionaries regarding the faith of their Chinese converts are touching in their simplicity. For example, one missionary reports large meetings of Bible women who bring their every need to be prayed for by all. One Bible woman asked prayers for her pig, which was sick, and whose loss

meant disaster to the humble little home. The pig was prayed for, and recovered.

Demon Possession. It has become a commonplace in the religious thinking of the West that whatever may have been the case in regard to demonism—the possession by an evil spirit—in the time of Christ, the phenomena no longer exists. In fact, many are inclined to explain away the accounts found in the New Testament by the supposition that the "demoniacs" are really lunatics of various types.

Against this attitude and theory the experience of the missionaries stands squarely opposed. Demon-possession is known in India, in China, in Japan, and wherever found it yields to the control of Christ, as it did in the New Testament. Missionaries all over the world are proving the truth of Christ's promise, "In my Name you shall cast out demons."

In reply to my question regarding demon possession, a cultured and highly educated Burman medical woman replied: "O yes, we know of demon possession in Burma. We have a different term to describe it from that which we use to describe insanity or epilepsy."

Selecting our illustrations from the field of China what do we learn in regard to the prayer experiences of the Chinese Christians in meeting demon possession?

A story is told by Miss Louisa Vaughan, who worked in the Shantung Province of North China:

"During a morning session of one of my classes of Chinese women, the most pitiful creature I have ever seen was brought to me by her father and brother. Wild eyes, matted hair, tattered clothing, and a skin covered with sores made her look more like a captured animal than a human being. The poor little baby with her was no less pitiful and its body, too, was covered with sore places. The woman had made those places, the father told me, by pinching out little pieces of her own flesh and the baby's.

"All this misery had been brought on by the cruelty of an idol-worshiping husband and mother-in-law, for, although the woman was unconverted herself, she came from a Christian family.

"I was appalled. The poor creature was evidently ill as well as deranged. We were far from a physician and over four thousand miles from the only hospital for the insane, at that time, in all China.

"In my perplexity and hardly realizing what I was doing, I asked my class how many of them would join me in prayer, believing God could and would help her. There were six Bible women present, and to my astonishment every one of them stood up.

"I now realized that I had committed myself to trusting the Lord, and though I felt no direct assurance that He would hear me in this case, to draw back was to put a limit on His love and power. So boldly I claimed the promise in *John xiv; 13-14*, 'And whatsoever ye shall ask in My Name, that will I do, that the

Father may be glorified in the Son. If ye shall ask anything in My Name, I will do it.'

"During the next few days we prayed frequently about this matter, and during that same time the women of my class came to me again and again to tell me that the woman was possessed of an evil spirit.

" 'That is not so,' I told them very positively. 'In Christ's day there was demon possession, but learned men today tell us that no such thing exists in this century.'

"I had accepted the word of scientists, and not my Bible, and because of that unbelief in my heart, I hindered God's mercy and power for that woman for more than a week.

"For seven days we had prayed and her condition was no better. Then on the eighth day, as I was seated ready to eat my breakfast, the Lord spoke to me, saying, 'This kind goeth not out but by prayer and fasting' *Matt. xviii:21*. I was willing to fast, and began to do so immediately.

"A few minutes later two of the Bible women came to tell me that the Lord had commanded them to fast, and to ask me if I would join them. While we were still speaking, two more came from another quarter of the village with exactly the same request. The five of us stood marvelling at the wonderful manifestation of God's will, when, looking up, we saw the other two coming toward us. We knew before they told their message that it was a repetition of the others.

"So we fasted, and prayed for the woman as before. At noon I had her brought to me. I was determined

that she should confess her sins, and ask God to heal her disease or insanity as I, in my persistent belief, chose to call it. I told her to repeat after me these words:—'Heavenly Father, forgive me my sins and heal me in Jesus' name.'

"She followed me obediently until she came to the word 'Jesus.' 'I will not say that name, I will not!' she screamed, and tearing out her hair by the roots, she threw it on the floor and spat upon it.

" 'You shall say that name,' I said, and pressed her down to her knees again. For an hour I continued to push her down whenever she attempted to rise, and command her to say 'In Jesus' name.' And at last she obeyed. She was much calmer after that, but she was far from being a sane woman.

"But I had learned my lesson, and by five o'clock in the afternoon I was ready to open up the channel of God's power by accepting His written word as true. Walking into the room where the woman was, I went up to her and said, 'In Jesus' name I command thee, thou evil spirit, to leave this woman and never return.'

"Catching up her child she rushed from the room, and to her home, two of the Bible women after her. In her home she fell upon her bed, violently ill, and remained so for twenty-four hours. After this she fell into a long, quiet sleep, from which she awoke a perfectly sane woman.

"She came to my class, learned two pages of her catechism, gained a knowledge of prayer, and best of all, accepted Jesus Christ as her personal Saviour."

The little book from which this incident is taken is a wonderful testimony to the direct answers to prayer received in a long life of service. In commenting, a foreign missionary said:

"It is the greatest single need on our mission field today to see the truth that is stated in this book more definitely than I have ever seen it expressed. We work for years and years on a mission station and do not expect any results to come except in a slow, natural way.

"I know that fields differ, and there may be testings for years, but I have believed that the greatest hindrance to miracle results is our own lack of faith and expectancy. I want every missionary on our field to get a copy of this story."

"The King of the Demons."

Take still another illustration. A Bible woman coming to a heathen village learned of a poor, demon-possessed woman, who for long years had lived under the command of "the King of the Demons." She went to visit the poor thing, found her emaciated, tortured in mind and body. The woman told her that she had had very little natural sleep for years; that every night the King of the Demons and a great band of his followers appeared in her room and made her sing and dance for them until she fell senseless.

The Bible woman told her that she had come to tell her of One mightier than the demons, the Lord Jesus. She read her from the gospels the stories of

his healing of poor tortured things like her, asked her if she wanted to be healed, and on her agonized assent, said: "When you see the King of the Demons entering your room, fall on your knees and cry, 'Lord Jesus, save me,' and he will."

The next morning when she entered the woman's house she found her liberated, the demon control gone. The woman said:

"Last night about ten o'clock he came again, in greater pomp than ever. When I saw him I fell on my knees and said what you taught me, 'Lord Jesus, save me.' When I said it the King of the Demons, with all his followers, turned and fled. O, I do believe, teach me more of this Jesus."

The woman was instructed, converted, baptized, and is now working as a Bible woman.

The Story's Far-flung Influence.

This story was told to me by a missionary. I published it in a little missionary magazine. It fell into the hands of a medical student—volunteer, who told me:

"I had almost given up my purpose to go to the foreign field. I had a secret sin which was overcoming me. I had lost my self-respect because I found myself powerless to overcome. I read this story. I thought 'If God can answer a poor ignorant Chinese woman, why can not He answer me?' So the next time I was tempted I threw myself on my knees and with all my soul cried, 'Lord Jesus, save me!'

"He did, and he has many times since that. I have believed in prayer for years, but I never before realized that Jesus was a mighty helper, right at hand. Now I have my gospel back, I can go to the field with Him."

Many similar instances are told by Dr. J. L. Nevius, the veteran missionary pioneer in China, in his book on demon possession.

A book written from a more scientific viewpoint, by Rev. H. W. White of Yencheng, Kiangwa Province, a missionary of the Southern Presbyterians, is entitled *Demonism Verified and Analyzed*. Here Dr. White gives the experience of some twenty years with 304 cases in his own field and sixty-four reported by other missionaries. His book is marked by a calm, dispassionate temper. The following quotations may give a hint of its contents:

"The whole train of thought in preceding chapters may be summarized as proof that suggestion underlies demonism. (1) Demonism can not be classed with other insanities. (2) It can not be accounted for on merely pathological grounds. (3) No other psychological principle can account for it independently of suggestion. (4) This hypothesis is based on well established principles and is in line with the opinions of authorities. (5) It allows for the demonizing of the healthy as well as of the pathological. (6) It accounts for all the kaleidoscopic symptoms. (7) It is consonant with the healing by psychic means alone.

"While in enlightened Christian countries demonism is so rare as to be a negligible quantity, we have seen that it appears in multitudes wherever Christ is not known. China, Japan, Korea are full of it. India, too, is a non-Christian land, for the British Government zealously protects Buddhism and Mohammedanism. Nevius gives two capable witnesses to demonism there, the one a bishop and the other a British official. Miss MacNaughton sends me two clear cases from her India hospital. James Moore Hickson, known as 'The Healer,' writes me that in India he healed two hundred cases of demonism in one meeting. In New Zealand, for twenty years, Rev. Canon Williams has been observing demonism and sends notes on six cases he has witnessed. This shows its prevalence in the Pacific Islands. Elsewhere I have given evidence for Africa and the Moslem lands.

"In all these countries the demonism is clearly differentiated from the insanities and dissociations seen in Christian lands. It originates in superstition; it is characteristically evil; there are always one or more demons in control; the affection passes from one person to another and back again; there is intense hatred of the name 'Jesus'; they are healed by prayer and command in the name of Jesus."

In *The Fulfillment of a Dream*, A. M. Cable (Morgan & Scott), is found a valuable chapter on demon possession, Chapter xii, pages 109-123.

Praying for Rain.

Still another realm in which it is widely considered that it is an impertinence for men to call prayer to their aid is

that of nature. Many students reject the nature miracles of Jesus; many more feel that to pray for rain in time of drought is pure superstition. A writer in the *Atlantic Monthly* for August, 1924, states the position very clearly:

"In my boyhood, it was still customary to pray for fine weather, or, in the rarer occasions when the English climate demanded it, for rain. The custom is now, I fancy, almost dead. It has not been killed by an atrophy of religion, but by increased knowledge of meteorology. If you teach the public in the newspaper every week-day that the weather is fixed through complicated laws, that if the barometer is rising fair weather is probable, while rain may be expected if it is falling, you can not expect them to believe on Sunday that the humidity of the atmosphere will be affected by prayer."

This writer errs in the old error that we know all the laws of nature, and in the further error that God is the victim of his own laws. Doubtless the giving of rain in answer to prayer is no violation of the laws of nature by the Almighty, but the utilization of higher laws of which we ignorant ones know not. Such control might seem miraculous to us, just as the development of electricity from a waterfall would seem a miracle to a savage. We Christians are convinced of this, that whenever the interests of the Kingdom of Heaven will be served by such an exercise of power, God will, in

MISS FANNIE E. S. HECK

President and spiritual leader of the Woman's Missionary Union of the Southern Baptist Convention for fifteen years. She gave herself in girlhood to missionary service and to a life of prayer. "She looked unto Him and was radiant."

answer to the prayers of his weak children, make bare his mighty arm for their defense. At any rate whatever our theories, we must make room for countless facts of which these instances in China are but examples. As some one has said, in the presence of even a young fact, the most hoary-headed theories must rise to make obeisance.

The first of these instances occurred in the work among the Hakkas, in the Chang-ing hills of South China. Mr. and Mrs. Bousfield, who were pioneers among these people, met the most determined opposition and persecution when they first went among the people, but little by little their love and goodness won out. Says a missionary in writing of the experience:

"It was the time of rains, and the earth was baked with the heat of the semi-tropical summer; everything was dry and exhausted, waiting for the refreshing downpours that would renew vegetation and fill the country with life again. But no showers fell; the dreary monotony of the barren days dragged by, and the farmers who wanted to prepare their rice fields for a new crop grew alarmed, for in those regions actual famine is never more than a few months ahead. So the people flocked to the temples and shrines with gifts to appease the angry gods and propitiate the evil spirits who would not send rain, but still no change came in the procession of cloudless days. The village wells were getting low, and the streams were mere threads where there should have been torrents at this

time of year; in a short time terrible results of the drouth would ensue, so extreme measures were taken to win the favor of the gods. The idols were taken on a procession, decked in festive attire and attended with banners, the people thronged about to do them honor, and such was the fervor evinced that surely no reasonable deity could withold his blessings from a multitude so devoted. But no results appeared, and finally in desperation the officials held a solemn service to invoke the pity of the cruel gods upon their suffering people. When this failed, the Chinese said they could go no further, that there was no hope. 'The gods are offended at us, and we shall starve,' was their cry.

"After this, on the Sunday following the futile effort of the officials, Mr. Bousfield announced that the Christians would hold a prayer meeting on Thursday afternoon to petition God to send rain. Placards announcing the meeting were put up in prominent places, and the city was wild in its glee at the foolish people who would pray to this foreign god to help them when their own had failed.

"On Thursday one of Mr. Bousfield's many calls to outside places had taken him away, so his wife had charge of the service. As she left her home, the native woman with her asked, 'Teacher, why do you carry an umbrella?'

" 'Are we not going to pray for rain?' replied the missionary. That is like Mrs. Bousfield!

"She noticed during the session that one of the most influential city officials was seated far back in the little chapel. The meeting progressed and was

closed, and Mrs. Bousfield did not need her umbrella on the way home. But three-quarters of an hour afterward a black cloud spread over the sky, and the fierce torrents of the tropics fell, drenching the parched earth and making the streams overflow.

"Never before had the city known anything like the awe and wonder that came over it now, at the power of this God who so quickly and mightily answered the prayers of his people.

" 'But, Teacher,' said one man to Mr. Bousfield, 'if your God could have sent the rain at any time, why did you not pray long ago? Why have you let us suffer all this time?'

" 'If we had prayed for rain while you were still asking your gods for it,' replied the missionary, 'you would have said that it was they who helped you. It was not until you knew they had no power that you could recognize the strength of our God, and he could save you.'"

General Feng Prays for Rain.

Many other instances might be given where God has honored the simple faith of his simple children, but one more must be told in the life of that outstanding Christian, General Feng Yu-Hsiang. It will be remembered that he was a young soldier who came into contact for the first time with Christianity in 1910, when he, as a member of the Boxer army, saw Mary Morrill of Paotingfu boldly defy the mob and offer her own life as a ransom for her friends.

Brief Sketch of Gen Feng's Life.

In 1912, during the meetings which Sherwood Eddy and John Mott held in Peking, he found Christ, and was baptized into the Methodist Church. Then began a life of growth in faith and character, accompanied by his rapid promotion in the army, until he became the outstanding Christian general in all China. He introduced strict discipline, prevented his men from looting and gambling, led daily prayers in camp, and introduced Christian evangelistic meetings, with the result that thousands of his men became Christians.

When in 1920 all Northern troops were forced to leave Honan, he withdrew without the loss of a life or a pound of baggage, which he and his men attributed solely to prayer.

Fighting Christians.

Before the battle near Peking, in which Feng made a flank attack that saved the day, he and his officers had a prayer meeting in which they prayed that they might be spared fighting and killing their fellow men, but that if not they might do it without hate in their hearts. They went into battle singing "Onward, Christian Soldiers."

Feng was now made Governor of Honan and ruler of 35,000,000 people. He continued to live in the utmost simplicity, and to give his entire attention to restoring order to the disturbed province.

Prayer for Rain

The incident of his prayer for rain occurred in the early summer of 1922, on June 27. Let one of the great daily papers of China, the Peking Daily News, tell the story. Under the headlines, *Tuchun Feng Yu-Hsiang Prays for Rain; It Falls in Two Hours*, appears the following account.

"For a long time the people of Honan have been suffering from the continual drought, which has caused the rise of the price of foodstuffs. General Feng Yu-Hsiang, the Christian Tuchun, recently sent out invitations to various mission churches in the province, requesting cooperation in his appeal to God for deliverance. One day he invited more than 800 Christians of various denominations to join his troops of the 11th Army Division at the parade ground to hold a prayer meeting, where very much enthusiasm was shown.

"After a grand review, more than 10,000 men sang the national anthem, after which Mr. Hsu Sienpu read some verses from the Bible. Colonel Chang Chi-chiang, commander of the brigade, in a short speech declared the object of the meeting and pointed out the necessity of confessing sins before the Heavenly Father.

"Then thousands of voices joined in singing the hymn, 'Onward, Christian Soldiers, Marching as to War.' This is the favorite hymn of General Feng's soldiers, who sing it shouting at the top of their voices.

"A short sermon was delivered by Rev. Pa Li-teh, who urged the people to have faith in God, who answers the prayers of his children when offered up in confidence.

"After offering up a prayer for rain, the large audience sang 'Praise God from Whom all Blessings Flow.' Five soldiers were asked to offer prayers for rain.

"Closing up the meeting, General Feng Yu-hsiang, Elijah-like, stepped forward to the platform and offered the following supplication; 'O God, just and benevolent, thou punishest sin and wickedness with natural calamities. We do not come to utter our complaints, but we humbly implore thy mercy. Oh! have mercy upon me, Feng Yu-hsiang, a miserable sinner. Punish me alone, and spare all the people in the province. Punish me for the sins and crimes of all the people of Honan, but spare them, O Lord! Cut me to pieces and scatter my ashes to the wind. I am willing to go down to hell for the sins and wickedness of my people; and indeed I will praise thy justice even in hell.'

"His clear and thundering voice was heard by all the people present, who could not help but shed their tears. After the prayer, Rev. Pu Hua-jen pronounced the benediction and closed the meeting. Exactly two hours after the prayer meeting, there was a great rain, which was indeed a shower of blessing that the people desired."*

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* A fine account of General Feng is found in the *Missionary Review of the World*, issue of May, 1923.

Prayer in Time of Flood and Famine.

Still further flouting of Western prejudices are the accounts that come to us from mission lands regarding answers to prayer in time of plague, of flood, of fire. From the rich pages of E. C. Scott's "*Answered Prayer*" in China, is selected an account much condensed of protection in flood.

The village of Ta Hsin Tau, the home village of Ting Li, Mei, near Tsingtao, was undergoing a great flood, the severest for fifty years. All the surrounding country was inundated, the river had burst its banks in eighteen places within six miles of Ta Hsin Tau, Villages that lay thicker than spatter on every side were swept away, and the German-built bridges, culverts and river masonry, but Ta Hsin Tau was unharmed. Why? How?

A Christian Village Prays.

In this village there had been four generations of witnessing Christians. There were now church buildings, boys' and girls' schools. This Ting clan had conspicuously stood for the Lord, through great persecution. They had had marked deliverance before, and now they committed their case to God to deliver them for the sake of his own work.

Led by Ting Li Mei, who was providentially present, repeatedly through the dark, stormy night, when the angry waters rose level with the top of the village dike, they prayed, and God stayed the flood. The human element in this great

deliverance was the stout, honestly built dike that the Christians had built to protect their town.

Deliverance from Plague.

This same town had known deliveries from the fury of the Boxers, and from the ravages of the pneumonic plague. So outstanding is the immunity of Christians in time of plague that the very heathen make proverbs regarding it in India, and China. The roots of such immunity are found in obedience to law, in release from the paralyzing power of fear, and in the calm of faith. The Christians rested their hearts in the Ninety-first Psalm, and they were not put to shame.

Quietly and with sanity they studied the plague posters, burned garbage, cleaned up yards. They appreciated the reasonableness of the regulations suggested by the foreign doctors. They stayed away from the plague district, did not go to the markets nor to the theatres, kept off the big roads, and prayed, and the Lord gave them not the spirit of fear, but of a sound mind.

Elder Ting became their leader, and in the "Village of a Charmed Life," as their ancestral home was called by the non-Christians, there was only one death, that of a heathen who would not obey the regulations made by the three Chinese physicians—mission trained—who worked with Elder Ting.

Ting Li Mei's Story. The story of the most noted of these Ting villagers must be given, for he is perhaps the outstanding praying Christian of China, The Rev. Ting Li Mei, nephew of the Elder Ting before alluded to. His calling card reveals the temper of the man:

Lord Jesus' Blessed Doctrine Disciple Ting Li Mei

Wherever he goes he is the ambassador of the Lord Jesus. As delegate to the World Conference of Christian Students in Tokyo in 1907, as delegate to the National Christian Endeavor Convention in Nanking in 1909, as President of the Federated Missions of Shantung, as founder of the Chinese Student Volunteer Movement, he has been widely and blessedly used. In 1910-1911 he led some 700 students to decide for the Christian ministry.

This man says that the secret of his fruitful life is prayer. Asked as to his methods he replied, "I have no method but prayer."

Ting's Prayer Book. He carries with him a little book containing the names of those whom he daily remembers in prayer. When I last knew of it there were 1600 names in his book. He spends hours every day in intercession. His book lies open while he sits in the train, when he rides in the street car, while he waits for a promised interview. He wakes in the very early hours of the

morning to pray; far into the night his fellow workers have heard him praying.

Turning Points in His Life. And the fire falls. Power accompanies him and follows after him. He has organized more than thirty evangelistic bands, and started many, many prayer circles. He himself traces two turning points in his life of faith; the first when Miss Louisa Vaughan, an American missionary, first inspired him to "let go and let God." (See Chapter II of *Answered or Unanswered.*) Speaking of this experience he himself said:

"I call you to witness that I promise never again to use in God's service any method save that of prayer and faith. Tonight I have seen the mighty power of God in answer to prayer, and I rejoice."

Sufferings for Christ. The second turning point was when during the Boxer rebellion he found himself in an official yamen. Here he was put to the torture to make him renounce his Christian faith, by officials who had determined to torture two young Christians as long as possible before doing them to death. Ting Li Mei was thrown into a stifling, filthy dungeon; he was beaten and half starved, burned, pinched, had needles driven under his finger nails, and was strung up by the thumbs. Still he refused to deny his faith. Meanwhile many Christians were praying daily for him,

and the Lord delivered him out of prison at the hands of German troops. (See *China from Within*, Scott, page 289, last paragraph, to page 293.) When as by a miracle the young martyr was delivered, he came out a new man. He had learned through the things which he had suffered to know God as his personal friend, and to trust him for life or for death.

Ting's Bible Reading. Pastor Ting's life of prayer is sustained by an intimate acquaintance with the Bible. Twice each year he reads the Old Testament through very thoughtfully, the New Testament four times, and the Psalms every twenty days. An interesting account of his method was given by a friend. He has three periods each day for reading the Bible. In one of them he reads from the Old Testament, about five chapters daily; in another from the New Testament, not quite three chapters; and in another from the Psalms, an average of five and one-half psalms daily.

He himself believes that the turning to God on the part of millions is only conditioned on the life of absolute trust, and on the believing prayer of Chinese believers.

Other Prayer Heroes. Time would fail us to tell of Ko of Korea, who is so greatly revealed in *The Vanguard*, of that whole victorious praying church of Korea, of Kanamora of Japan, and

of Ishii, that *Gentleman in Prison;* of Neesima, who said that we must advance upon our knees, and of all that innumerable multitude of faithful hearts who make the Church of the First Born in Asia.

Suffering for Christ.

It is in apparent defeat that the prayer life of the humble Christian shines brightest. An official was taunting some Christian believers on the sufferings which God allowed them to endure in spite of all their prayers.

"We know no gods who are worth suffering for," he said.

"But we know One for whom we would gladly die," replied the Christians.

A Brave Young Bride.

The story is told by C. E. Scott of a young Christian bride, married into a heathen family. Her husband told her that he was going to whip her every week until she gave up foreign doctrines. "Each week as he lashed her she wept for pain and prayed in an agony of spirit for him." For two years she endured this weekly beating for love of her Lord. At the end of that time her husband said, "Now I am going to kill you if you don't recant."

But his hand, arrested midway, stopped, he acknowledged his defeat, and the Holy Spirit, honoring her faithful witness, convicted and converted him, and together they began a life of witnessing. The source of the woman's fortitude was Psa. 50, 15, repeated and prayed many times,

claiming God's faithfulness: "I will deliver thee, and thou shalt glorify me."

O these simple, child prayers of these babes in Christ! How wonderfully God stoops to them, even as we to the childlike confidence of our little children who trust us.

Li Ming and the Locusts. Mrs. Goforth tells of one Li-Ming, who had a little farm near Chang Te Fu. At a time when there was a plague of locusts his neighbors urged him to worship the locust god and place tiny flags around his field to ward off the locusts. Li-Ming refused, saying, "I will worship the one true God, and I will pray him to keep my grain, in order that you may know that he only is God." The locusts ate on all sides, but did not touch his field.

When Mr. Goforth heard this reported, he went to the spot and personally questioned the neighbors and found that they all testified that it was even so. Li-Ming abided in Christ, his one purpose was his glory, he adventured himself on God, and Jesus' promise was again fulfilled. (John 15, 7.)

A Child Healed. Another poor woman had a child who was suffering from enlarged spleen. The doctors pronounced the case quite hopeless. Dr. Goforth told her, in response to her appeal, that her only hope was in the Lord himself. A few weeks later she called and told the Goforths:

"When the pastor told me that my only hope was

in the Lord, I believed. When I reached home my husband and I committed the child to the Lord's hands. I felt perfectly sure the child would get well, so I did not take more care of him than of a well child. In two weeks he seemed perfectly well. I took him again to the doctor, who could discover nothing the matter with him."

A Challenge; a Summons.

They challenge us, they summon us. We have a God "to whom the impossible is his supreme delight." Says J. Lovell Murray,

"We have not possessed our possessions. While the years of the Christian era have gone by, God has been waiting to be honored by the faith of a generation that would call upon Him for really large outpourings of His power. Our fault has been that we have limited God by the trifling dimensions of our undertakings, by our failure to appropriate more than a meagre supply of the superhuman resources that are unlocked to the faith of human agents and by our unreadiness to throw ourselves into the ministry of intercession in the world's behalf."

The report of Commission VI of the World's Missionary Conference in Edinburgh contains this weighty appeal to all supporters of missions:

"Prayer is the putting forth of vital energy. It is the highest effort of which the human spirit is capable. Proficiency and power in prayer can not be attained without patient continuance and much practise. The primary need is not the multiplication of prayer meet-

ings, or the more extensive circulation of prayer calendars, but that individual Christians should learn to pray. If this work is to be taken seriously, the hour of prayer must be definitely set apart and jealously guarded in spite of weariness and many distractions. When the Church sets itself to pray with the same seriousness and strength of purpose that it has devoted to other forms of Christian effort, it will see the Kingdom of God come with power."

TESTIMONY OF A CHRISTIAN LEADER AND POET

The following testimony is taken from a life of a great Indian Christian.—(pp. 22 and 23). *Narayan Vaman Tilak, The Christian Poet of Maharastha*, by J. C. Winslow; published by the Associated Press, 5 Russell St., Calcutta, 1923.

One day I began to doubt the truth of Christ's saying, "Ask, and it shall be given unto you," and like a rude, ignorant child, I resolved to put the words to the test. I prayed that I might get a book, then and there, throwing light on the history of Palestine and on the times when Jesus lived. I added in my prayer that, if my petitions were not granted, I would reject the doctrine that God hears and answers prayer. This was foolish, but God had pity on His child. Suddenly, the next day, I received orders transferring me to another office. To my great joy and astonishment I found in a box, under a heap of rags, three volumes, all religious books pertaining to Christ and Christianity, and containing information on the very points about which I had prayed. God continued after this to send me many wonderful answers to prayer."

AN ANSWER TO PRAYER

For some time I had wished to have help from one of the girls in my study of Persian; I thought this not only would help my language, but also would give me an opportunity of getting really acquainted with a Persian girl. I prayed about it; and one night I prayed especially that I might be led to ask the right girl to help me. But I did not need to ask her, for the next morning she asked me. Every Tuesday morning at recess time a little prayer circle of school girls met in my room; this particular morning, one of the girls stayed after the rest had left, and said to me, "Miss Chase, I should like very much to help you learn Persian if you would like to have me help you." I had not told any one in all Teheran that I wanted help; but I had told God. And often, after that, this little Persian girl helped me when we had free time. (From Personal Report for Year 1923-24.)

Leree S. Chase

A FATHER'S PRAYER

"I know God answers prayer. When my oldest son was eight years old, he was taken with plague. Infection or no infection, I could not leave my child. The characteristic swellings had appeared on his neck, and I knew that he was marked for death. I sent for my brother-in-law, a very skilful and very busy physician, but his coming was delayed. All night long, with his arms around my neck, my boy clung to me, sobbing. All night long as I lay holding him in my arms, I cried to God to spare. In the early morning he fell asleep. By the time my brother-in-law arrived, the boy was playing on the floor with no signs of illness, and my brother-in-law was annoyed with us for having troubled him to come."

A Siamese pastor in Bangkok

MISS BELLE H. BENNETT

President of the Woman's Missionary Council of the Methodist Episcopal Church, South. A missionary statesman and beloved leader in her own and the work of all denominations—powerful in intercession, patient in suffering, triumphant over death.

READING LIST

Chapter V.

An African Trail, *MacKenzie.* (Central Committee.)
Has a rich chapter regarding the new faith of the African Christians.

How I Became a Christian, *Uchimura.* (Published in Japan.)

A Gentleman in Prison, *Ishii.* (Doran.)
Story of the conversion of a Japanese Christian, his wonderful experience of the love of God.

Korea in Transition, *Gale.* (Missionary Education Movement.)
Illustrative material regarding Korean Christians.

Answered Prayer in China, *Scott.* (Sunday School Times.)
Stories of the prayers of Chinese Christians.

Demonism Verified and Analyzed, *White.* (Presbyterian Miss. Press, Shanghai, China.)

Pastor Hsi, *Taylor.*
A life story of one of the great trophies of the gospel. Many anecdotes regarding prayer.

Sadhu Sundar Singh, *Parker.* (Revell.)
Prayer experiences of one of the outstanding Christians of the world.

Sketches from the Karen Hills, *Bunker.* (Revell.)
Life stories among a primitive race of Burma. Rich in illustrative material.

Answered or Unanswered, *Vaughn.* (Christian Lit. Fund, 600 Perry Bldg., Philadelphia.)
A story of remarkable answers to the prayers of Chinese Christians, written by an outstanding missionary. Has chapter on Ding Li Mei.

India on the March, *Clark.* (Miss. Ed. Movement.)
Sketch of Prof. Tilak, pp. 162-171.

Some Chinese Friends of Mine, *Kelly.* (Powers & White.)
Sketches of Chinese Christians—Chapter two has a remarkable story of Chen Da Ma.

Pundita Ramabai, *Dyer.* (Revell.)
Life of one of the witnessing Christians to God's watchful providence.

A Maker of the New Japan, *Davis.* (Revell.)
Life story of Neevine, a hero of faith.

OUTLINE OF CHAPTER VI

AIM: To promote the art and practice of prayer in the life of the individual believer, of the local church, and in wider denominational and interdenominational groups.

Introduction: Prayer is { a duty. / a privilege. / a challenge.

Prayer is the chief method of promoting missions.

Prayer is the great unused asset of the Christian Church.

I. *The Prayer Life of the Individual.*

1. Its importance.
2. Its promotion not an affair of magic.
   Subject to the laws of the mind.
   Its technique to be acquired.
3. Prayer the highest form of fellowship.
   Promoted { by association. / by communion. / by mutual interests.
4. Prayer is the most efficient form of work.
   The work of prayer must have { a time. / a place.

II. *Prayer Life of the Local Church:*

Symphonizing prayer.
The Apostolic Church a praying church.
Individual Christians may promote it by
1. Prayer for the Pastor.
2. Prayer for the unconverted.
3. Prayer in the Missionary Society.
   Promoted by
   1. Devotional Services.
   2. Prayer Partners.
   3. Use of Prayer Calendars.
4. Emphasis on the Prayer Meeting.
5. Training of children and young people in prayer.
6. Family Prayer.

III. *Prayer Life of Denominational and Interdenominationa Groups.*

Promoted by { Retreats. / Quiet Days. / Day of Prayer.

IV. *Prayer No Substitute for Service.*

CHAPTER VI

Wherefore Pray

A Duty, a Privilege, a Challenge.

Our study thus far brings us face to face with a duty, a privilege and a challenge. If what we have said about the power of prayer is true, it is certainly our duty to cooperate with God in releasing the mighty energy of prayer. If what we have said regarding the nature of prayer is true, then prayer is our sublimest privilege. If what we have said regarding the effects of prayer is true, then the practise of prayer is the outstanding challenge to the Christian Church of today.

Chief Method of Solving Missionary Problem.

Says J. Campbell White, "Prayer is the first and chief method of solving the missionary problem. Among all the methods that have been devised, none is more practical, more fruitful than this. If we could get a definite group of people at home into the habit of supporting by prayer each missionary in the thick of the fight, by this simple method alone the efficiency of the present missionary force could probably be doubled, without adding a single new missionary to the force."

Says Dr. John R. Mott, "Prayer is the great unused resource of the Christian Church." Now the

practical purpose of the present study will not be realized unless we fill those who study the book with a conviction and a purpose—a conviction regarding the supreme importance of prayer, and a purpose to faithfully practice the art of prayer as individual Christians, and to use whatever influence they have to quicken the Church in the habit of world-wide intercession.

Our Individual Prayer Life, Its Importance.

(1) Its importance: The promotion of prayer must begin first of all, as does every Christian enterprise, with the individual. Jesus saw with perfect clearness the importance of the individual cell in the great organism of society. Alone among religious leaders he preserves the perfect balance; he never loses sight of the social implications of his gospel, but he never forgets that all real improvement must begin with the individual. It is only from changed men that changed institutions grow. Hence the supreme importance of beginning the promotion of a life of prayer with the individual. A praying church must be made up of praying Christians. Public, associated prayer can not take the place of private, personal prayer. Talk about the value of prayer by those who do not themselves pray is powerless. Evangelistic work accompanied by languid prayers is also powerless. "Men must commune with Christ if they are to communicate Christ," says W. E. Doughty.

Its Promotion. (2) Its promotion: The promotion of a life of prayer is itself under the laws of the mind. It is not an affair of magic. The same methods which will make us artists in other lines will make us artists in prayer. For prayer is an art—the highest, the most difficult, the most demanding of arts. We do not drift into prayer; we climb into it with the utmost putting forth of will and persistence. How may we be helped to learn the technique of prayer? While it is true that each soul must hew its own path, the following suggestions may prove helpful:

Helps in the Cultivation of Prayer. Since prayer is the highest form of fellowship,—that between God and man—the same things that will help in the cultivation of a human friendship will help in the prayer life. In this cultivation, three things help—*association, communion, mutual interest.* We seek out our friends, go with them, write to them, read their letters eagerly. So must we walk and talk with God. We share our best thoughts, and by interchange of ideals are welded together. So must we abide in Christ. We have much to talk over, because we are interested in the same things. Our friendship grows through our comradeship of work. So too, as we come to put the Kingdom of God, Christ's supreme passion, in the center and forefront of our lives, our prayer life will deepen and expand.

1. By Association. The secret of most of our deadness and indifference in prayer is in our failure to cultivate the friendship of God as loyally and persistently as we cultivate our earthly friends. Put in the portico of our prayers a meditation on all that God is and means to us as revealed in his holy word, and we shall find our whole heart going out to him, as we read his letter to us in the Bible. Meditate, for example, on such statements as these, that shine like stars in the skyey deeps of the Scriptures:

"He bore and carried us all the days of old."

"The love of Christ, which passes knowing."

"My God shall supply all your need according to his riches in glory in Christ Jesus."

"Your Father knows."

"Father of mercies, God of all comfort."

"Every good gift and every perfect boon comes down from the Father of Light."

"What manner of love the Father has bestowed upon us, that we should be called the sons of God."

"By grace are ye saved."

"God is ready to pardon, gracious and merciful."

"No one can pluck them out of my Father's hand."

"This I know, for God is for me."

"God is love; God is light."

"I have loved thee with an everlasting love."

"If you then, evil as you are, know how to give good gifts to your children, how much more shall your

Heavenly Father give the Holy Spirit to those that ask him."

"The Lord is nigh to all that call upon him, to all that call upon him in truth."

"I have redeemed thee, I have called thee by thy name, thou art mine."

As we meditate the thought of God warms our frozen souls as the sun warms the sod in springtime. In the light of such conceptions of God it would be hard not to pray. Many of our failures in the life of prayer are due to impatience to begin petition without waiting to hear what our Heavenly Friend has to say to us. A time devoted to reading the Bible, in order to get our Father's message, is the best preparation for fruitful praying.

2. By Communion. Not only is the reading to get a message helpful, but the centering of the soul on God in prayer and praise and worship—in other words, communion—is of supreme importance. One difference between the Bible expressions of prayer and our modern prayers is just in the relative place that praise, thanksgiving, gratitude and joy have. We are like the ten lepers healed by Jesus; only one remembers to return and thank the Giver. We make earnest petitions, but the time we give to thanking our Heavenly Father and to praising him is strangely constricted.

Mrs. Mary Clokey Porter was known as the

"Thanksgiving lady" among the United Presbyterians. She not only proved the fructifying power of gratitude freely expressed in her own life, but she led a whole denomination into enlarged missionary service by means of her emphasis on thanksgiving. "Thanksgiving and the voice of melody are two rivers that water the garden of private prayer." "*In everything give thanks.*"

3. By Mutual Interest. The third element, mutual interest, can hardly be overestimated. How broad and how deep and how extended is our loyalty to the great interests of the Kingdom? So wide and so deep and so long is our prayer life.

For illustration think of a mother whose only son was in France, fighting for his country. Did she find the reports of battles or of victories dry? Did she hurry through with the reading of the morning paper? Did she not rather follow every syllable with absorbed interest?

We do not know the story of the twenty-ninth chapter of the Acts that is being written today in a hundred fields of mission activity. How then can we pray for missions?

"O God, bless China," we pray, and the trickle of prayer runs dry for springs to feed it. "O God, bless our missionaries," we cry, and can hardly name one, or tell what work she is doing.

Languid interest in the cause of Christ that does not compel us to read the annals of his far-flung

enterprise produces sterility and deadness in prayer. On the other hand, those who most closely identify themselves with the enterprise of establishing the hidden foundations of the unseen empire of Jesus Christ, have his promises fulfilled and find prayer only one of "these things" that are added unto them. (Matt. 6, 33.)

Prayer is Work.

But prayer is not only fellowship; it is work; it is the finest and most productive energy of the human spirit.

"Prayer changes things."

"Strive together with me in your prayers for me." Rom. 15, 30.

"You also helping together in prayer." II. Cor. 1, 11.

"I trust through your prayers I shall be given to you." Philemon 22.

"Laboring fervently for you in prayer," Col. 4, 12.

"Withal praying also for me, that God would open to me a door of utterance to speak the mystery of Christ." Col. 4, 3.

So writes Paul to his converts, in every letter of his urging them to work through their prayers for the upbuilding of the gospel.

Two Conditions of Successful Prayer. 1. Time.

Now all our work is under the limitations of time and space, and to this the work of prayer is no exception. We must make (1) a *time* for it, and (2) a *place* for it. What the best time for private prayer is may differ with different

persons. One great pray-er said to the Lord, "Lord, if you want me to take more time for prayer, you must wake me earlier, for I have no free time that I can command during the day." When that prayer was made she was a busy executive in a missionary society. From then on until the end of her life her Divine Friend woke her at five every morning. After a half hour of prayer she went sweetly to sleep again until seven.

Another good servant took the time going through the tunnel, on his morning and evening journey to business, for prayer.

Henry Ward Beecher found his regular trips from Brooklyn to New York on a ferry boat to be fine opportunities for prayer.

What time is not so important as a time, regular, set aside, sacred, a time for prayer.

The experience of a young woman, a secretary engaged in the organized missionary work of young women is significant, as she told it in a recent Girls' Conference;

"Some years ago I became convinced that I was not giving the time to prayer that I ought, and determined to spend an hour every day in prayer. I went to my room and knelt down and prayed for everything I could think of, opened my eyes and found by my watch that I had been praying *just five minutes*. I tried it again, repeating prayers, thinking of new ones; when I had exhausted everything I knew, I found I had

prayed just eight minutes. But I kept on praying, studying God's will for me in prayer, putting down things for which I ought to pray, until now my hour goes all too quickly."

2. Place. The *place* of prayer is sometimes difficult to secure. Yet it is a need. There is something very beautiful in the open doors of some churches with their invitation, "Come in, meditate and pray."

Prayer Rooms. An occasional private house has a room set apart for prayer, but in our overcrowded, small houses, such a room is exceptional. If none is provided we must make a solitude even in a crowd—we must go apart to pray. Matt. 6, 6.

A beautiful feature of many of the girls' schools in India, China and Japan is their prayer room, whither girls go singly or in groups to pray. Ramabai has a tower room in her school for Indian widows, where the work of intercession goes on without interruption night and day. In the Madras Christian College the chapel, a beautiful Indian building, is always open; and here you may find students sitting quietly on the floor, engaged in meditation and prayer.

Prayer in the Church. Beginning with the individual, prayer does not end there. A church made up of praying individuals will inevitably have a rich corporate life of prayer. Some of the

richest promises of the Lord are made to the united prayers of his followers. "If two or three meet together to pray" he promises to be present (Matt. 18, 20), a promise one would think sufficiently wonderful and inspiring to draw the feet of any true disciple to the place of prayer.

Symphonizing Prayer. Again Jesus promised that if two of his followers "symphonized" regarding any of their petitions (Matt. 18,19) it should be done for them by his Father. "Agree," "symphonize," bring into harmony, so that the petition represents not only the will of two devoted followers of Christ, but the harmony also with that unseen Third who is present with them.

Praying Apostolic Churches. The old temple is called "a house of prayer,"; the book of the Acts is full of the story of praying churches who observed the hour of prayer, who gathered where prayer was wont to be made, who gave themselves continually to prayer, who prayed in the day of Pentecost, who prayed open the doors of prisons, who prayed the first missionaries into the field. The main business of the churches, as it was also of the apostles, was prayer.

(1) Prayer for the Pastor. How may praying Christians help together in these symphonized prayers in promoting the work of the church? First; By prayer for the pastor. The story is told of an American minister who became the pastor of

a London church. From his first Sunday unexampled success in winning converts was his. His sermons seemed to come with a power to which he had been comparatively a stranger. About a year after he became pastor, he was called to the death bed of an obscure parishioner, who told him the following story:

"I should not tell you, pastor," he said, "but I know that my time is come, and I do not want my work to cease when I go. I passed through a period of rebellion and spiritual darkness because of my poverty and lameness. It seemed that there was little that I could do for my Master. But God revealed to me that he had given me the privilege of intercession. The Saturday night before you preached your first sermon, I spent all night in prayer for you, and I have done that every Saturday night since. Some one will take up the work that I am about to lay down, surely."

When the weak voice ceased the pastor knew what had been the secret of his power. This man had prayed for him as the Christians in Rome and Corinth and Colosse prayed for Paul. (Rom. 15, 30; II Cor. 1, 11; Col. 4, 12.)

In a church in Indiana for several years a band of young men met regularly every Sunday morning before church to pray for their pastor. Think what an encouragement to him this is. His words are

winged with spiritual power. Instead of criticising the pastor, pray for him.

(2) Prayer for the Unconverted.

Church members may also help by prayer for the unconverted. The story is told of a pastor called to take charge of a large, fashionable, but cold and powerless church. After studying the situation for a year he called twenty of the women of the church together, laid before them the fact that none of the husbands represented was a professing Christian. He asked them to each take a prayer list on which was written the names of the twenty men, her own husband heading the list. He asked each one to pray daily for all twenty, and to go to her own husband, tell him of her desire that he should be a Christian, and make any confession of neglect and failure on her part which she felt was justified.

He then called a meeting of the officers of the church, laid the matter before them, gave each one a prayer list containing the names of the twenty men, and asked each to choose which name he would put at the head of his list, to be by him approached in person. After prayer both groups promised their cooperation. One month from that time he baptized all but two of the men. He had the wife and the officer who had been instruments under God in each man's conversion come and stand with each man as he baptized him. "There was no ice left in that church," he said.

Definiteness in Prayer. If we are to work in prayer for the unconverted it is necessary that we have a clear idea of what we are praying for. There is no better way to bring our aim clearly before us than to keep a little book in which are set down the names of the people for whom we are led to pray. The best way is to begin with a few—those that we really care for—and then add to it from time to time, as our faith grows stronger. Such a list will enable us to see how often we need to give thanks for answered prayer.

Why should not each Christian have a list of those for whom he is praying in company with his fellow church members?

Experience of Four Young Girls. A group of four young girls was sent down to Northfield a few years ago, as delegates. When they returned home they agreed to meet for a half hour after school each Thursday, and to tell no one about their little meeting. They were so blessed in praying for the missionaries and for the conversion of friends, that when they came to Northfield the next summer they confided in one of the leaders their purpose to organize four prayer groups, each containing five members, and each led by one of the original band. The pastor said that the result revolutionized the life of that church.

If we were faithful in intercessory prayer there

is no reason why the accessions to the Church should not be continuous and regular.

Experience of a Church. In a city church numbering four hundred members there was held recently a new kind of evangelistic meeting. The evangelist divided the active members into groups, trained each group to work and pray definitely for the conversion of a group of unconverted members, of their families, of their neighbors and acquaintances. After about six weeks of prayer and preparation they were to go out to win those for whom they had prayed in faith. The result was that more than three hundred were added to the church, and better still to the Lord.

(3) By Prayer in the Missionary Society. The missionary society ought to be the great reservoir of the prayer life of the church. The woman's missionary movement was born and nurtured in prayer.

In 1803 a Female Missionary Society was founded in South Hampton, Mass., to "give and pray for the heathen." It is recorded that one of its members gave twelve dollars for missions when she had twelve patches on her shoes.

In 1829 a little band of women met in Brookline, Mass., in the home of Mrs. Ropes, the wife of a sea captain, to pray for the opening of Japan to the Gospel. They met regularly for prayer, and as regularly deposited money in faith, to be used

when their prayer was answered. These sums they forwarded to the treasurer of the Congregational Society (The American Board of Commissioners for Foreign Missions). During the years they were together they contributed $600 for the evangelization of Japan. It was forty years after they began to pray before it was possible to send out the first missionary; and by that time their offerings kept on deposit had amounted to $4104.26.

A group of women met regularly on the first Tuesday in the month during sixteen years in New York City (1813-1829), for nothing else but to pray that the heathen world might be opened to the Gospel—a prayer now gloriously answered.

Certainly with such a history behind it, a missionary society ought to be first of all a society for prayer. Is it? Are there not societies where they repeat the Lord's Prayer unless the minister's wife is present to lead? Are there not societies so nearly dead in spiritual power that no one will pray?

Emphasizing the Devotional Service.

How shall we go about it to change this? Put the devotional service first and central, giving it whatever position on the program will be most unhurried, best attended, most impressive. Let the preparation for this be as thorough as for any part of the program. Vary the leadership. Let a committee choose the portion of Scripture to be read. Sometimes let it be only a simple, starlike verse, which

all repeat together, with due reference to the topic. Have prayer with and for the leader, just before the meeting. Secure general participation in the praying by any and all means. If necessary to get the women used to the sound of their own voices, let them meet in small groups for prayer before meeting opens. Educate and pray, pray and educate, always emphasizing the thought that prayer is work and prayer is privilege.

Methods of Cultivation. The auxiliaries of the Protestant Episcopal Church have given much attention to the devotional features of their program. A little pamphlet issued by them, *The Devotional Life*, (10 cts.) contains many practical suggestions that could well be followed with great gain by those of other communions. For example, there is the directed silent prayer, in which the leader guides the thoughts of all in the same channel. She says, "Let us pray for so and so," mentioning the topic. Then an interval of silence is given while all pray for the object suggested. In turn she mentions the objects of prayer and in conclusion leads, herself, in prayer. This form of directed silent prayer is particularly useful when the various countries or fields are to be prayed for, or a number of missionaries.

Another suggestion that is made is for the use of a specially prepared litany. In this form the leader makes the brief petition and at its close all the

members say together, "We beseech thee to hear us, O God." Twenty or thirty brief petitions can follow one another, and after each the whole auxiliary make these their own. The response may be of thanksgiving, "We thank thee, O Lord," or of petition, "Good Lord, deliver us."

The advantages of this method of prayer are (1) It compels careful preparation on the part of the leader. (2) It encourages all to follow each petition and make it their own. (3) It adds variety and so interest to the devotional period.

Another method that is suggested is that of a directed meditation. At a recent interdenominational gathering a young woman led a very helpful period of devotion. The lights were restfully lowered, a violin played softly Handel's Largo, then the leader led the audience to think of communion, gratitude, thanksgiving. As she mentioned each she lighted a tall candle. At the close she prayed earnestly that all might keep their three candles burning in their lives. All sang softly, "Spirit of God, descend upon my heart," and the session closed.

Prayer Partners. Cultivate the individual prayer life of the members by encouraging each woman to adopt a prayer partner among the missionaries. Do this, and distribute what one denomination calls "Pencil Sketches" at each meeting of the auxiliary. A "Pencil Sketch" is a

leaflet containing a picture of the missionary and a brief account of her work. Let these sketches be returned at the next meeting and each member take another missionary to pray for. In some societies each woman chooses a permanent prayer partner each year whom she promises to remember regularly and daily in prayer. She follows the story of the missionary, familiarizes herself with her work, goes to her praying as regularly as the missionary to her work. She writes to the missionary, but makes no demand upon her for correspondence.

Various Instances. (1) One young lady who was an invalid, became a praying partner for her chum, who was a secretary traveling from state to state in the interests of young women. The answers to her prayers were many and beautiful; the work of her friend was blessed and blessing.

(2) A Scotch missionary tells the story of her meeting a young girl in a train as she was returning from a Keswick Conference. She learned that the girl had been reading about the conference and longed to become a missionary intercessor, and it was agreed that she should take this missionary as her prayer partner. "In ten minutes we had to part," she writes, "but I went back to India feeling that I had a missionary colleague here at home. That was six years ago, and I have never seen that girl since. But we have been in close touch by letter all the time. To be my effectual intercessor,

she has read and studied and asked questions till she knows and understands, to an almost incredible extent, about my work and surroundings, my helpers, and the people I am working among. And I—I can not tell you what unspeakable help her prayers have brought me hundreds of times, how real a fellow-worker I have felt her to be all along. I should never think now of counting up our staff in that district without counting her as one. And only last week I had a letter from her, in which she tells me how her life has been quite changed by this missionary service. Her lonely, quiet village life has been filled and made rich and large by the spiritual partnership, which is as real to her as it is to me. And she tells me, too, that through becoming missionary intercessor for me, the missionary cause everywhere has become real and dear to her as it never was before."

(4) The Circulation of Prayer Calendars. Many societies promote the prayer life by circulating a denominational calendar or cycle of prayer. In this are listed the birthdays of the missionaries, and special institutions and causes for which prayers are asked. The testimony of the missionaries as to the value of such united prayer are many and favorable. From all missionary hearts comes the prayer, "Pray for us," and over and over, where the need is greatest, just there the praying members of the church are helping together by prayer.

Instances of Answered Prayer.

One of the tried and true missionaries tells of a dear friend that she had some years ago on the mission field. Her friend was very ill with typhoid fever. Day by day they tended her and prayed, until one day when there seemed no hope one of the missionaries in the little group that met daily to pray, said, "O Lord, let some one pray for her whose faith is strong; we are all tired out and helpless, and hopeless." That day toward evening, for the first time in many days, she became conscious and asked, "What day is it?" When they turned to the little wall calendar to see, they were surprised to see that the day before had been her birthday, for there was her name on the Church Calendar of Prayer, and on that day thousands had been praying for her. O foolish ones and slow of heart to believe! We take up our radio and receive the wave transmissions from hundreds of miles, but we can not feel the vibration of prayer. Sensitive to these silent waves of spiritual power, the sick missionary came drifting back to the moorings from which she had so nearly slipped away.

The Work of a Retired Minister.

An aged and retired minister had laid upon him the burden of intercession for China. For hours each day he asked God in faith for a revival in China. His heart was especially drawn out to Foochow. One day he said to a brother minister, "Do you

know, I believe that in these months of feebleness I am being used of God through intercession, even more largely than in the days of my active ministry?" Imagine the overwhelming joy with which he read, a month or two later, of the overwhelming response made in the city of Foochow, when 7000 of the literati registered themselves in the meetings held by Mr. Eddy and Bishop Lewis, as longing to know of the way of Jesus.

(5) By Promoting the Prayer Meeting.

People used to ask for prayers in church for dear ones ill or in peril, or for those unsaved. It is not done so often now. But where prayer meetings are really for prayer, and where real enterprises of prayer are undertaken by those who know that God answers prayer, you find again a great multitude gathered for prayer. The strength of the prayer meeting in some of the modern cults is just this, that they are meetings for prayer and testimony.

A New-fashioned Prayer Meeting.

In one of the large churches of Syracuse, there assembles Wednesday night after Wednesday night, a congregation of from eight hundred to a thousand people, attracted by a real meeting—a real, not old-fashioned meeting; for the old-fashioned prayer meeting was sometimes the formal repetition of prayers that never changed their form or their substance, and of testimonies that one could

repeat from memory, so often had he heard them. The prayer meeting where there is real prayer for real needs is greatly needed, and when found is proved to be greatly desired.

In the First Congregational Church of San Francisco is held a weekly prayer meeting that might well put out the sign, "Standing room only." Here too, emphasis is on real testimony and real prayer for real and pressing needs.

A Challenging Opportunity

One of the outstanding opportunities of the church life of today is Christians who will frankly and bravely express their faith that God is a God who answers prayer, by constant attendance upon and participation in the weekly prayer meeting. The foundation for such a prayer meeting is laid by a group who will faithfully pray for it and about it until it is born or resurrected.

(6) By Organizing the Children and Young People for Prayer.

The foundation of a true prayer life must be laid in the home, the Sunday School, and among the young people. Care needs to be exercised to see that Jesus' ideas of prayer, rather than any pagan ideas, are taught. Many boys and girls are quietly dropping their childish faith in prayer, because it was rooted in superstition and in pagan notions of God. Careful, thorough, right instructions in prayer must be given in the Sunday School and Young People's

Society. This is first and is necessary, but it is not enough. Children learn by doing, far more than they do by hearing. What they need most deeply is not a correct theory of prayer, but an actual prayer experience, suited to their age, real, active, satisfying. This they learn through practise at home, as they hear and see their parents pray with and for them, as they enter into the experience of prayer for others. Prayer projects are far more convincing than prayer propositions. We sin when we fail to pray for our young people, and to let them know that we are praying for them; when we fail to make the atmosphere of the home actually warm and fragrant with prayer.

(7) By Family Prayer. The beautiful old custom of family worship is almost universally neglected and yet it would be hard to name a custom more educative or worth while. The daily gathering together of the family to worship, the quiet influence of Scripture, song, and prayer, the sense of union in the highest, must have a profound influence in stabilizing family life, and in that upbuilding of character that takes place in the silent depths of life.

No God in the House. The story is told of a Japanese college girl studying in an American college, one of whose American friends invited her home for the Christmas holidays. At the end of the holidays her hostess said to her, as she was leaving,

"I hope that you have had a happy time with us."

"O yes, a beautiful time, except that I have missed the God in the house."

"The God in the house?" said her hostess.

"You know in my country each house has its god shelf and we worship every day; but you, you have no God in your house," answered the Japanese student.

The story goes that the question stuck in the heart of the professing Christian woman, and that the family worship of God was begun.

Helps for Family Worship.

Happily, the tide seems turning: a fresh emphasis is being placed and many books of devotion are being published to help the young families who wish to begin, but feel shy and helpless.

There are "God's Minute" and "The Daily Altar," two little books with a brief selection of Scripture for every day, and a prayer, that can both be read in one minute. There are Jowett's wonderful little books of sentence prayers, so brief, so vital, so helpful. There are many collections of promises and portions from which the family could repeat the verse or motto for the day, and then read together the prayer.

A good plan would be to appoint a committee to look over all the various plans for morning worship, and to select the books that seem best adapted to the particular group, and then have a time of

signing up for morning prayers. It might be possible for the pastor or the missionary to present to each bride and groom, as they marry, one such book as a help to setting up the family altar.

Intercession through Denominational and Interdenominational Channels.

In addition to the work in the local church there is a most valuable service to be rendered in the promotion of prayer in the wider church affiliations.

(1) Through Retreats: Some localities have found it helpful to call apart the leaders in church or Sunday School or missionary circles once every year, for a period of prayer and consecration. One reports the using of a little wayside inn after the close of the county convention for a gathering of some forty leaders in the religious work of a county. For three days they fed on God's Word, laid the burden of their task upon him in prayer, and went down with renewed strength to face the winter's work.

The officers of a state organization of women wrote letters to fifty carefully selected women located in the various counties of the state, inviting them to such a retreat for study and prayer and the facing of their tasks. The letter stated: "The acceptance of this invitation presupposes the acceptance of definite responsibilities on your part toward the realization of our state responsibilities." Forty-eight out of the fifty women accepted. They

were housed in the dormitories of a theological seminary, in the week preceding its opening in the fall. They gave themselves to intercession, Bible study, and the facing of their missionary tasks and opportunities. A church in the neighborhood provided the meals; each woman brought her own bedding, and looked after the care of her room. They did not visit, they did not shop, they did not amuse themselves. For three sessions every day they considered the King's business. The universal testimony of those who attended was that they caught a new vision of Christ, strengthened their faith through prayer, and went home refreshed.

(2) Through "A Quiet Day": In some denominations, notably the Episcopalian, the national and diocesan conventions are preceded by a quiet day of prayer and meditation, closing with the partaking of the communion. Is it not possible in every denomination to make more of the prayer element, to bring the leaders together for prayer a day in advance?

(3) Through Days of Prayer: One of the most helpful features of the work of the National Council of Women for Home Missions and the Federation of Women's Boards of Foreign Missions in North America is the joint annual day of prayer. In many cities this brings together hundreds of women of many denominations, to unite

heart and voice in intercession for their common task.

Mistakes in Observing Day of Prayer. In some cities the mistake is made of having the day largely devoted to speech making, to talks about prayer. Where the day is devoted to prayer, closely following the program prepared by the national organizations, great good is done. These programs can be obtained through denominational mission societies, to whom all inquiries as to dates and places should be addressed. There is no reason why any community that supports two churches may not undertake such a meeting.

In one prosperous city of over thirty thousand, there unite in this day of prayer both men and women representing not only every Protestant Church but, also the Roman Catholic.

Denominational Days of Prayer. Denominational units also may and should unite in special days of prayer. The National Y. W. C. A., facing a great debt and serious loss of income, appointed such a day, and discovered fresh sources of money and of power. The Presbyterians, facing a great deficit on the Foreign Society, began to plan for retrenchment in the face of what seemed certain defeat, when during the last month of the year, in response to honest and widespread turning to God in prayer, the deficit was wiped out and the funds secured.

No Substitute for Service. These days of prayer are no reliance on magic, no substitute for honest work. Jesus bade us *work and pray*. There is a story of the little girl who was greatly troubled because her brother was setting traps. She prayed earnestly that God would keep him from setting them, that he would not let the birds get caught in them, and then she went and kicked down the traps.

To a body of rich men who were earnestly praying that God would remove a mortgage of five hundred dollars from their church, Mr. Moody said: "Brethren, I don't believe I would bother the Lord about this matter."

"Ask God; Tell Folks." Nevertheless it remains true that the straightest channel to human hearts and purposes runs by the throne of God. When we pray we open channels for his seeking love to run sweetly along to human hearts. Pastor Stearns was an outstanding example of this. He was the pastor of a small church, not wealthy, and he belonged to a very small denomination; yet during his long ministry he raised more than a million dollars for foreign missions. To one who asked him the secret of his achievement he said,

"My child, I turn the usual method around. Many ask people for their gifts and tell God. I ask God and tell people. Seldom do I ever have to ask any one for money. I ask God and then tell people the facts."

Praying is Working. We are so slow to recognize the fact that prayer is the highest form of energy that things impossible with man are possible with God, and made possible to man through cooperation in prayer.

The story is told by Dr. Agar, that he was called to a certain church to help them establish a plan of church finance, which included far more generous giving for missions. An aged man, respected and revered in the church, opposed the plan. "We have never done it that way. I am opposed to it," he would say. Dr. Agar saw that without the cooperation of the man he was defeated. He could not be convinced by argument, he could not be won over by influence. The man was a Christian, God had the key to his heart. So Dr. Agar gave out prayer cards to some twenty trusted workers, and asked them faithfully and regularly to pray for this dear brother, during the two weeks that would intervene before his next visit to the church. When he came he was not surprised when the aged man rose in the meeting and said that as he thought it over he was afraid that he had been opposing what might be God's plan, and that if his brethren wished to try it, he would make no further objection.

O how slow of heart we are to take to God the various hindrances we meet? Is one of the church members deformed by covetousness? We criticize

him, chafe over his meanness, but forbear to unitedly pray to God to heal his spiritual infirmity. Yet there are many obstacles that can only be removed by prayer. Argument, exhortation, reproof, public opinion, all are powerless. God holds the key to the man or woman's soul, and only as we cooperate with God in believing prayer can we make a channel for the power of God.

Increase Our Faith.

What we need is a new baptism in the spirit of prayer, a new realization that God invites us to the strangest and most glorious partnership—a partnership with our Almighty Father in the saving of his world. When we put the drop of our tiny will into the stream of his deathless purpose we may ask anything and it shall be done for us; when we abide in Christ, our tiny will becomes an atom in his almighty will, and in his name we speak spiritual continents into being.

Going back to our Book of Instructions, let us gird ourselves anew to our spiritual enterprise, praying for one another the great prayer of Paul's,

"For this cause I bend my knees before the Father, from whom all 'fatherhood' in heaven and on earth is named, praying him to grant you according to the riches of his glory to be strengthened with might by his Spirit in the inner man; that Christ may make his home in your hearts by faith; that you may be so deeply rooted and so firmly grounded in love that you

may be able to comprehend with all the saints what is 'the breadth,' 'the length,' 'the depth' and 'the height' and may know the love of Christ which passes knowing, so that you may be filled with all the fulness of God.

"Now unto him who according to his might that is at work within us, is able to do infinitely more than all we ask or even think, to him be the glory in the church and in Christ Jesus, to all generations, world without end, Amen."

MRS. CAPRON'S TESTIMONY

Mrs. S. B. Capron of Madura, India, tells the following story of her missionary days under the American Board in India.

Often when I rose in the morning my day would be so full of engagements that I would not have time to spend the quiet hour in prayer as I desired to do. On these days I would pray "Dear Lord, set some woman in America to praying for me today while I go and minister to thy needy children here." I often recorded this request in my diary and many a time I would receive a letter from America asking, "Were you in special need on such a day? I was impressed to go by myself and offer prayer for you and for your work on that day." The day by reference to my diary would often be found to coincide exactly and I used to emphasize the dependence of the missionary for intercessory prayer on the part of the women of the churches.

THE PRAYER-LIFE OF BELLE BENNETT

No one characteristic of her life is so fixed upon the memory of her associates as her prayer-life. The "morning watch" was her daily habit. At the breaking of the day she was *always* found alone with Him. In the stress and strain of the unthinkable burdens which were hers, she ofttimes said to those nearest her, "but for that early hour with Jesus this morning, I don't see how I could have passed through this day." Her official associates and closest friends knew her habits and with eagerness, when together with her in the hotels, they often timidly knocked at the door of her room in the early morning if perchance they might kneel around that bed with her. Around that bed, in prayer with her in the early morning hours, many victories in the work were found, victories of achievement, or victories of spirit, as strength was found to meet defeat. *Throughout all the years*, no meeting was entered, no plan espoused until at least the "two or three" or more had knelt with her at Jesus' feet. Again we seem to hear those words to which we have listened so long, "Oh, Master, not our will, but thine be done."

She prayed! She prayed herself through darkness and light,—she prayed herself through mountains and valleys; she prayed herself through victory and defeat. *She prayed to the end.*

She prayed for others. The burden of her prayers was for the Church of God, for the women whom God had given her to lead, for those who sit in darkness at home and abroad, for little children, for the oppressed and helpless of every race and clime. Her work was one continued sacrifice and prayer. She seemed never away from communion with her Lord. *She Prayed*!

READING LIST

Chapter VI.

With Christ in the School of Prayer, *Murray.* (Doran.)
One of the greatest books on prayer ever written.

The Secret of Intercession, *Murray.* (Doran.)
Teaches the art of the highest form of prayer.

The Meaning of Prayer, *Fosdick.* (Y. M. C. A.)
Perhaps the most inspiring study of the practice of prayer.

The Still Hour, *Phelps.* (Lothrop, Lee & Shepherd.)
An old but never to be outgrown study of the laws of prayer and the secrets of its successful practice.

The Prayer Life, *Murray.* (Doran.)
Brief, practical, helpful.

The Way of Prayer, *Ainslee.* (Revell.)
A fine study of prayer to which is added a cycle of prayer and suggestions as to the practice of prayer.

What Did Jesus Really Teach about Prayer? *E. L. Pell,* (Revell.)
Very good—a little limited in its insight into prayer as a force.

Prayer as a Force, *Maude Royden.* (Putnam.)
Spirited, modern, stirring and spiritual.

Quiet Talks on Prayer, *Gordon.* (Revell.)
A classic.

Keeping Tryst,
Jesus' Habits of Prayer,
Prayer Changes Things,
Three valuable booklets. } Booklets,—*Gordon.* (Revell.)

Secret Prayer, *Moule.* (Seely, London.)
Help for the individual believer.

Self Training in Prayer, *A. H. McNeil.* (Longmans.)
Most suggestive and helpful.

Thy Love and Thy Grace, *Lattey.* (Herdes, London.)
A Meditation.

Pray without Ceasing, *Andrew Murray.* (Revell.)
A brief pamphlet of daily helps and guidance to intercession.

Thy Kingdom Come, *Diffendorfer.* (Miss. Ed. Mov.)
A book of social prayers for public and private worship.

Prayers for the Church Service League, 1 Joy St., Boston, Mass. 50 cents.
A collection of prayers for various occasions, compiled by the Massachusetts Council of the Church Service League.

A CYCLE OF MISSIONARY PRAYERS FOR EVERY WEEK

SUNDAY Pray for all God's people throughout the world that they may be radiantly holy.

Pray for the land of India, with more than 300,000,000 people who do not know their Saviour.

MONDAY Pray that Christians may be free from the world and become the slaves of Jesus Christ.

Pray for all Chinese believers, and for all missionaries in China. For a revival in China.

TUESDAY Pray that the love of Jesus may shine out from His Church.

Pray for Japan, for its people, believers, missionaries and officials. Pray that America may follow the way of Christ in her relations to Japan.

WEDNESDAY Pray for God to thrust forth laborers into His harvest fields.

Pray for all Moslem lands, for persecuted Christians, for missionaries, to Moslems, for the conversion of the Moslem world.

THURSDAY Pray for the students in all schools and colleges, that they may become Christ's followers and lovers.

Pray for Africa, for her Christian believers, for her leaders, for her rulers that ther may be taught of God, for all African missionaries.

FRIDAY Pray for the power of the Holy Spirit to rest on all ministers of the gospel.

Pray for all closed and forbidden lands, for Tibet, for Turkestan, for Abyssinia, for Arabia, that the gospel may have free course and be glorified.

SATURDAY For the Christian Church of America that it may be quickened and purified; for the Christians of Europe that they may be wakened.

Pray for all Latin American lands and for all who are lifting up Christ there.

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